

THE
HISTORY
OF THE
Rites, Customes, and
Manner of Life, of the Pre-
sent JEWS, throughout
the WORLD.

Written in *Italian*, by
LEO MODENA,
A Rabbine of *Venice*.

Translated into *English*, by
Edmund Chilmead, Mr. of Arts,
and Chaplain of Christ-
Church *Oxon*.

LONDON,
Printed for *Jo: Martin*, and *Jo: Ridley*, at the
Castle in *Fleet-Street*, by *Ram-Alley*,
1650.





TO THE
Most Illustrious, and his most
Honoured Lord, and Patron,
CLAUDE MALLIER,
Counsellour to the most Chri-
stian King, and His Majesties Am-
bassadour to the most Flourish-
ing STATE of *Venice*.



He Fame of
your Lord-
ships Gal-
lantry ha-
ving already spread it

*The Au-
thors first
Epistle De-
dicatory, in
the Paris
Edition,
published
by J. Gaf-
farel.*

self throughout all *Italy*, by rea-
son of the report of your Lord-

A 3

ships

The Epistle Dedicatory.

ships being chosen his Majesties Ambassadour, as the most Prudent Person, to the most Prudent State of *Venice*: whilest all others, that are any whit addicted to the Crown of *France*, applaud this Election; and all persons of Worth, and Learning, earnestly expect your Lordships Entrance upon this Charge; give Me leave also, as one of the least of your Lordships Servants, to Congratulate this your Honour. And, since None might appear before the Lord, Empty-handed; I have also made bold to present your Lorship with this small Gift; which is, *The History of the Manner of Life, Rites, and Customes of my own Nation, at this Present*:
Which

The Epistle Dedicatory.

Which being dispersed throughout the whole World, the Subject is therefore so much the more Proportionate to the Vastnesse of your Lordships Knowledge, and Imployment, which pretends to a General Insight in Humane Affaires. Neither do I despair of being Favourably received by your Lordship, since I perceive, that all the Muses of *Italy* are of the same Judgment with Me; and all, with one Consent, strive to proclaim your Lordships Praises to the World, in making Dedications of the Choicest Fruits that the most Learned *Academies* have ever yet brought forth: Beseeching your Lordship courteously to entertain, not the Gift onely, but

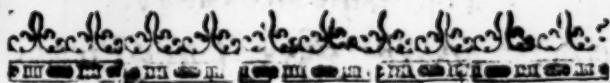
The Epistle Dedicatory.

the Perpetual Service also of the
Doner; whose continual Prayer
shall be, that your Lordship may
be crowned, with all, both Earth-
ly, and Heavenly Blessings.

Your Lordships most
Venice, Jan. Devoted Servant,
12. 1637.

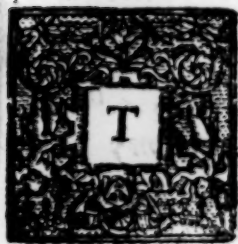
Leo Modena.

TO



TO THE
Most Illustrious, and his most
Honoured Lord, and Patron,
the Lord President of
H O U S S A Y,
Counsellour to the most Chri-
stian King, and his Majesties Ambassa-
dour to the most Honourable
STATE of *V E N I C E.*

My Lord,



*That Oblati-
on, which was
once present-
ed at one Al-
tar, could not
by any, but a sacrilegious
hand, be brought to any*

The Au-
thor's Se-
cond Epi-
stle Dedi-
catory, in
the second
Edition,
published
by Him-
self, at Ve-
nice.

other

The Epistle Dedicatory.

other: and therefore This Piece, which came formerly forth at Paris, under the Patronage of your Lordships Name, ought not to seek any Other, for this Second Edition, at Venice. Fame, the Trumpeter of Truth, was, at that time, the Guide, that led me to direct my Pen, and my Affections, toward your Lordship, so soon as I had received the report of your Lordships being design'd for the Charge of the Royall Interest: so that, having now the Happinesse of paying my Personal Devotions, and Services to your Lordship, I ought not, by any means, to change my purpose. And seeing your Lordship was pleased Favourably to receive your Servant, when he had no Opportunity of making his Desires to serve your

The Epistle Dedicatory.

*your Lordship known, but by Writing
onely: I cannot but hope, that your
Lordship, having now read in my
Countenance also, my Hearty Af-
fections, and Devotion to your Ser-
vice, will confirm me in your Lord-
ships favour, and give me the Liber-
ty of ever Professing myself*

Your Lordships most Humble,
and Devoted Servant,

Leo Modena.

To



TO
His most Learned , and
Knowing Friend,
LEO MODENA,
A Rabbine of *Venice.*

James Gaffarel wisheth all Health.

S I R,



Have at length sent
you , though not so
soon as I should have
done, your History, of
the Rites, and Customes of
the Jewish Nation, which
I have caused to be
Printed. And this I should have done
much sooner, had not my own continu-
ed Travells throughout almost all parts
of

of *France*, together with the Troubled Condition of our Kingdome, (wherein *Mars* had so frightened the *Muses*, that they have scarcely yet put off their Trembling, and returned to their Peaceful Cells again,) hindered me. For I ought not at all to have delayed, but should have speedily returned you very great Thanks, upon the Receipt of your Letter; in that, among so many, and so great Persons of Worth, and Learning, that *France* affordeth, you were pleased to do Me so much honour, as to make choice of Me, to be the Onely man, to whose Censure you thought fittest to submit this your Learned *History*. Not that I shall ever suffer my self to be drawn into your Perswasion, and to believe, that, to undergo my Censure, is all one, as to receive τὸν κοροφαῖνα, τὸν λόγον, καὶ πῶς ἐν Ἀθηνᾶς Ἰψὺρον, the Heighth, and Crown of Approbation. But seeing that you are pleased to have so great an Esteem of me, as that you have not ceased by frequent Letters, to sollicit me to give my Judgment, such as it is,

is, upon this your Learned Pièce; I conceived it did not become me to deny you any longer. For, that I may here give you your Just Praises, what Glory soever all those Authors that have written of the Rites, and Customes, of the Jews, (who were sometime called, *The Holy Nation*.) can have deserved, it is all (I speak it seriously, and without Flattery,) due to your Excellent *History*. For, the greatest part of those other Writers, were, either not sufficiently acquainted with the Secrets of the Jewish Religion; or else, were carried away with their own Choler, and a burning Hatred against Them: or perhaps they were not very skilfull in the Hebrew Tongue, or were too much addicted to Dreams, and Trifles; or lastly, were perhaps not so Faithfull in their Writings, as they should have been: Since Rashnesse it self is Ingenious enough in Lying; and a Haughty Spirit cares not to inform himself sufficiently, in what he undertakes. But, I must needs confesse, you are free from all these Crimes: so that
all

all things, here, are Perfect, and every way Absolute: neither can I find where to complain of any thing, unlesse it be, (pardon the Liberty I take, to speak freely,) of the too much Brevity therein observed; so that, by this means, you have omitted to say any thing, concerning the Origination, and Ground of the Divine Precepts, to which you so strictly keep yourselves: though this, perhaps, you have done willingly, and of set purpose; lest otherwise you should be forced, in relating the most Prodigious Allegories of those of Your Nation, either to defend, or else condemn them. For they do so shamefully stuff up their Writings with These; that a man would take them rather for horrid Monsters, then for serious Stories; and, such as scarce *Hercules* himself would ever be able to overcome. And yet I do protest seriously, that I could wish, you had not past by with so quiet a Silence, that so infinite a Number of other things, which do not a little puzzle, and perplex the most Learned of

us *Christians*: as namely, that of your *Lilith*; concerning which, it is a wonder to observe, how many, Various Mysteries are delivered by the *Rabbines*: as likewise, touching their Vestments, called ציצית, *Zizith*, or *Tephilim*: of their *Divination of Dreams*: of the *Modesty* to be observed in their *Easements*: of the *Cock*, offered for כפרה, *Caparah*, or, the *Redemption of Sins*: of the *Mystical Kindling of the Sabbath Lights*: of the *Closing up of all the Passages of a Dead Man's Body*: of the manner of making the *Knot*, wherewith they bind up the *Jawes of their Dead*: of their *Looking upon*, and *Cutting off their Nailes*: What their *Powder* at present is, in *Punishing Malefactors*: of the *Purging of Souls by Fire*; and the like. For, as concerning *Lilith*, whom they, in their Writings, affirm to have been *Adam's First*, though *Dis-obedient Wife*; if we look but on the Bare Letter onely of these things; there is hardly any one so stupid, or senselesse, as not to perceive how justly all those things, which are frequently brought

brought in, by the greatest Masters in the
Secrets of your Religion : deserve to be
scorned, and hissed at. But if we but look
higher, into the most Hidden, and My-
sterious Points, delivered by Your Wri-
ters ; we shall not be able any where to
discover more Deep, and Profound Theo-
logy ; as may appear to any one, that will
but take the pains, diligently to consider
that Book of yours, which you call *Pardes*
tract. 21. cap. 5. And as concerning the
Divination of Dreams, you might perhaps
forbear to say any thing here, because
you had been before informed by our
Learned Countryman *Naudae*, that I
had already, in a just Volume, written
upon the same subject, discovered what-
soever, in a manner, is to be found, con-
cerning the Observation of Dreams, both
among the *Hebrews*, *Egyptians*, and *Chal-*
deans : and had also in another Work of
Mine, spoken largely of the placing of your
Beds from North to South ; which is one of
your most Famous, and Sacred Rites :
Namely, in my *Notes upon the Learned*

Nachman's Epistola Sacra, or, *De Sacra Con-*
bata : which having Translated into *La-*
tine, and illustrated with *Annotations*, I
promised to send to you, in a late Letter
of mine, wherein I desired to be inform-
ed by you, concerning the Mysterious
manner of Making your *Tephilim*, and
the true Use of them; though you return-
ed me not any thing in Answer. For, I
earnestly desired to know the reason, why
your *Borders* must consist, each of them,
of *Five Knots*, and *Eight Threads* : for I
professe, I am no whit satisfied with the
Applying this, to the Five Books of *Mo-*
ses ; and to the Commandments of the
most Glorious and Eternal Deity : as I
neither am in those other Subtle, Quaint
Niceties, concerning the *Easing of the*
Belly ; where you say, that *Those that make*
water, Naked, in a Porch, or Entry of any
House, shall be *Poor* men : and that who-
soever useth the Name of God, in any
Stinking Place, shall die shortly after.
Neither am I satisfied any whit at all in
the Reason, which is given, for your stop-
ing

ing up all the Passages of a Dead Body ;
 after the Breath is gone out of it : and
 therefore the Wise *Ben Maimon* did ve-
 ry discreetly forbear to say any thing of
 it, where he gives us the Plain Manner of
Ordering the Dead, in the beginning of
 his *Halaca Ebhet*, cap. 4. in these words :
 מנהג ישראל כמתים כך הוא מאמץ
 עיניהם ואם נפתח פה להם קושרים
 את לחיות ופוקקין את נקביהם
 שמריחין אותם במיני בשמים that is to
 say ; *The manner of the Hebrewes Order-*
ing their Dead, is thus : They close their
Eyes, and bind up their Jaws, if their
Mouth chance to gape ; and stop up all the
Passages of the Body, and anoint it with di-
vers kinds of sweet Spices. Where he ma-
 keth not the least Mention at all of That
 Superstitious manner of stopping these
 Passages ; lest he should seem to heap
 Trifles upon Trifles. He likewise slight-
 ly passeth over their *Binding up of the*
Jaws ; and hath not one syllable, of the
 Figure of that *Maxillary Knot* : which yet
 I should have taken very Unkindly at his
 B 2 hands,

hands, but that the Author of the *Additions to Eleazar Metensis* his Book, entituled יראים, *Fereim*, hath relieved us hercin, and preserved this Piece of Antiquity from being lost: For in the 17. *Maamar*, he saith thus: מלבישים אותם תכריכין תפורין בחוט של פשתן לבנים ואם מעט פה נפער קושרין לחיהם בחשר ונפיו כרמיון אות ש והוא בחצי חוטין שלקחין לוחשין בלחטתים that is to say: *They cover their Dead with Winding-sheets, sowed together with White Thread: and if the Mouth gape never so little, they bind it up with a Knot, the ends whereof represent the Figure of the Letter ש* This Knot is made of Black Strings; which Sorcerers also afterwards make use of, in their *Incantments*. I could wish, that you had likewise furnished us, with some other such Passages as this, either out of the *Gamara*, or other Writings of the *Rabbines*; which might assisted Us in the Understanding of those things, which you have delivered: Or, at leastwise, that you had given us some Information, concerning
ing

ing your Power of *Punishing Malefactors*,
and your *Wayes of Punishments*. For see-
ing you have, at present, no True Power
of Sentencing Offenders, you do not put
any Criminal Person to Death; but in-
flict some Other kind of Punishment up-
on him, which the Roman Law is unac-
quainted with: as for Example, Your
making them stand in Cold Water: your
Banishing them, and causing the Banished
person to wear upon his back, an Inscrip-
tion, declaring the Cause of his Banish-
ment: your causing them to sit, Naked,
upon an *Ant-hill*: Your making them to
stand, Naked, among Swarmes of Bees,
and to endure their Stings: Your enjoyn-
ing them Tedious, and Restlesse *Watch-*
ings, and Perpetuall *Wanderings* from
place to place: Your forcing them to sub-
mit themselves to be *Trod* upon, and *Kick-*
ed by others; and to wear Iron Chaines
about their Neck, either for ever, or for
a certain time onely; and likewise your
Binding their hands behind their Back,
with Bonds of Iron: and lastly, your so

Long, and Irksome *Fasts*; by which your *Penitentiaries* have become so stinking, and Ill-favoured, as that they have been rendred a Scorn, and become Loathsome to all other Nations; and have been a fit subject, for the most Witty, and Tart *Epigrammatist* to play upon. And these *Fasts* of yours are so Rigid, as that they are called, in the Language of your most *Secret Theology*, מלקור, *Malcuth*, that is to say, *The Kingdome*; intimating hereby, *Regnum Severitatis*, The Kingdome of Severity. They are also called by the Name of היבשה, *Haiabascha*, signifying, *Dry, and Withered*; as we are informed at large, by the *Zohar*, the Treasury of the *Mecubalists*; and by *R. Meir Gaon Ben Gabbai*, upon the דרך אמונה, *Derek Emunah*. or, *The Way of Faith*; as also, by *Abraham Ben David*, upon the יצירה, *Fetzirah*, cap. i. Com. 40. Of this kind are your *Sabbatarian Fasts* also, which they were Anciently wont to begin, by *Looking upon their Nails, and Paring them*: for no other reason, as I conceive, but to intimate

intimate thereby, the Prodigious Multi-
plying of the Children of *Israel*; who,
though they were cut off, as it were, like
the *Nail*s of a Man's Hand, in that most
heavy Bondage of theirs in *Egypt*; yet
did their Nation still spring up plentiful-
ly, and Multiply, in spite of their *Egypt-
ian* Oppressors. The Learned *Rabbi Be-
chai* conceiveth the Reason of this Cu-
stome to be; שִׁיחֹשֵׁב אֶדָם כְּמַעֲלָתוֹ שֶׁל
אָדָם הָרִאשׁוֹן קוֹדֵם שְׁחָטָה שֶׁהָיָה
מִלְּבוּשׁוֹ כַּצִּפּוֹרִן that is to say; *That a
man should think of the Excellency of the
First Man, Adam, whose Garment before his
Fall, was like a Man's Nail, that is to say,
of a White and Ruddy colour.* Whence the
Bride, being Sick of Love, Calls her *Bride-
groom*, *White and Ruddy*. But I shall
omit to speak any more of this Particular,
here; as having elsewhere discoursed of it
more largely. Their *Sabbatarian Fasts*
were begun then, by their *Looking upon*,
and *Paring* their *Nail*s; and were ended
with a *Dolefull Hymne*; which they, even
to this day, are wont to prolong, (as you

very well note) after Sun-set, every Sabbath day at Even, that the Soules of the Wicked, (which they conceive, are free from their Torments all that day) may return again unto them so much the later, by how much the longer this *Dolefull Song* is drawn forth in length. In the mean time the Pious Women take especial care of the *Lights*, which they set up, on the Eve before the Sabbath, that they may burn clearly: of which Ancient Superstition of theirs, you have, very discreetly, forbore to make any mention: Namely, how they were of old, and at this day are wont to promise to themselves Good, or Evill Fortune, according as they find these *Lights*, to burn, either cleerly, or dimly: which, certainly, is, a kind of *Pyromancy*. These women are very careful also, to see that these *Lights* be every way Pellucid, and shine with an Equal Flame: which is the True Reason also, as I conceive, why they do so much abhor *לבונה*, *Levanah*, the Noon, when it is Horned; and also forbear to do any manner

manner of Business, or Worke, in the
New-Moones, when as but a Part of it is
enlightened, towards us: and this was the
Reason, that there was Anciently a *Propi-*
tiatory Sacrifice used to be offered, in the
Temple, at this time, which was supposed
might be a means of diverting the bad In-
fluences of the *New Moons* from them. So
that it may hence appear, how much
some of your *Rabbines*, (who are herein,
though upon no very good grounds, fol-
lowed also by one of our Christian Di-
vines; a man otherwise very knowing in
the Jewish Affairs) are wide of the truth;
where they affirm, that the Jewish women
keep this day holy, because that it was
upon the same time, that they refused to
give up their Golden Ear-rings, Chains,
and other Pretious Ornaments, toward
the making of the *Golden Calf*. And thus
you may see, that there are no sick mens
Dreams so grosse, but that some of the
Wise ones, may chance, sometimes, to
take them up, and maintain them for
Truth. The *New Moons* then were ac-
counted.

counted *Unfortunate*, by the *Jewish* Women, unlesse they chanced to happen upon the Monday: upon which day, *Rabbi Chomer*, a Learned *Jew*, and a very great Astronomer, accounts them to be most Fortunate; especially if they happened after Sun-rising: although neither He gives any Reason, why it should be so; nor any other Author, that I ever remember to have seen. Not but that I know very well, that the *Talmudists* have delivered in *Bava Kama*, cap. 7. that the *Divine Law-giver* went up into the Mount *Sinab*, to receive the Law, upon a *Thursday*; and, having received it, he came down again upon a *Monday*; which was the Reason perhaps (say They) why the Women have ever since kept this Day Holie. But why should it not then be so kept, by the men also? But these are Trifles. If a man might have libertie to give a guesse at the reason, why they accounted the *New-Moon*, falling upon a *Monday*, to be Fortunate, I should conceive this to be the most probable,

probable; namely, because that the Generation of Mankind being much governed by *Moisture*, This day having a Moderate proportion of it, is therefore thought the more Fortunate: and also, because it is the second day of the week; which number the *Pythagoreans* conceive to be, &c. *Primus generans*, the First in Generation: and therefore, it being so Fortunate, and of so good *Omen*, to the businesse of Generation, which Women, by reason of the Blessing promised by God upon it, do so much desire; they observe every New Moon, falling upon a Monday, as a Holy day; and celebrate it, as being a Fortunate day, as to the businesse of procreation of Children; that so, by this means, they may be fruitfull and happy in Child-bearing. However the truth of this be, it hath been an Ancient Custome, both for Men, as well as Women, to *Fast* upon *Thursdaies*, and *Mondaies*: yet not every week throughout the Year, as *Ben Caspi* informs us, but only vpon those weekes,
which

wich they called, *Sabbaticall*. But, what those weeks were, I do not very well understand : and therefore I conceive it would be more consonant to Truth, and to Historie too, to say ; that, Anciently, each severall Week, throughout the Year, was called by the name of שבת, *Sabbath* ; whence that boasting Speech of the Proud *Pharisee* may receive no small light, when he saies, in the Holie Gospel of our Saviour Christ, *Jejunabo bis in Sabbatho* ; *I fast twice every Sabbath* : that is to say, *Two daies in every week* ; namely *Mondaies*, and *Thursdaies* : upon which daies they yet use, with the most vehement affection of mind that can be, to say a certain prayer, which begins with these words, וְהוּא רַחֵם, *Vehurachum* ; by the secret Virtue whereof they believe, that those Three ships which were filled with the chiefeſt of their Nation, and sent into Banishment by the Emperour *Vespasian*, without either Oar, or Sail, about them, were delivered from most evident perill of

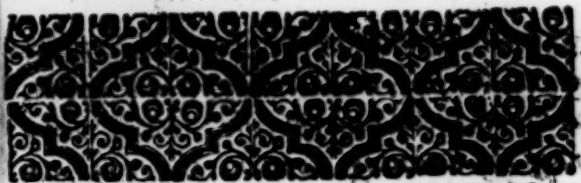
of shipwrack: the first of which, they say,
landed safe at a place, called *Lovanda*;
the second, at *Arlada*; and the third, at a
place called *Burdela*. Which names,
though *Buxdorfe* say, are no where to be
found; yet I conceive, the two last of
them may, without any absurditie, be un-
derstood of *Burdeaux*, and *Arles*, or *Or-
leans*, two Cities of good Note, in *France*.
But I shall here forbear to prosecute these
things any further, as you have done;
least while I endeavour to take away all
scruples out of the Reader's way, and to
bring forth such Novel Points of Learn-
ing, as he must needs be pleased withall; I
should much exceed the Bounds of an
Epistle, and offend him, with a courtesie. I
shall therefore, (*Learned Sir*,) take my
leave of you at present; wishing you all
the True health, which is to be found,
onely, in the *Faith of Christ*; and beseech-
ing God, that he would at length bring
you home to the sacred Banner of our
Mediator, and Saviour *Christ*; without
which,

which, the holy Scriptures proclaim, that
there is no way, or Passage to Heaven,
and the Joyes thereof.

From Paris, Mart. 31.

An. Dom. 1637.

The



The A V T H O R S

Answer, to the former
Epistle.

S I R,

I Should think my self to have offended, beyond all excuse, if being now about to re-print my *History of the Rights of the Jewes*, I should not say something, in Answer to your Learned Epistle, wherewith you were pleased the last year, to grace the First Edition of it. And indeed, what Return is not due, from Me, to those Many Favours you have been pleased to shew Me? seeing that, when I sent this my *Historic* unto you, to be examined, and corrected; you so courteously took this Trouble upon you, as that I cannot say, whither of the Two took
the

The Authors Answer,

the greater Pleasure in it; You, in Confer-
ring; or, my self, in Receiving this Favour.
And I must needs here confesse, that it was a
point of my Cunning, to make choice of your
self, in the perusing of my Book; the Fame of
whose Worth, and Learning, had long since,
like the Sun-beams, broken forth, and appear-
ed even in our Horizon. For, you are as a
Second Sun, in Learning; and your Worth
shines forth more eminently, then any others.
For as all Waies, and secret Paths, lie open,
and are exposed to the Sun's View; in like
manner are the Entrances into all the Opini-
ons, and most hidden Rites of all Nations, open
to you; who, having the Keyes of all the chief-
est Languages in your power, do, at your plea-
sure, bring to light all the choicest Treasures,
not onely of the Greekes, and Latines, but
which is more strange, even of the Hebrewes
too: That I may not say any thing of your
Abundant Goodnesse, which moved you to
heap so many Praises upon Me, undeservedly:
although, I confesse, I dare own That, of being
a faithfull Relator, as it was fit I should be;
and my Style, I confesse, is also very concise.
The

to the former Epistle.

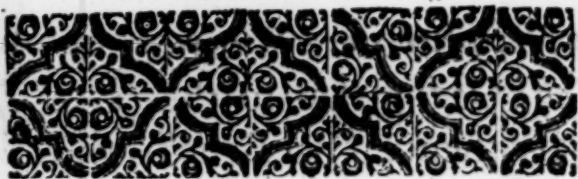
The Former of these two Qualities I have been endued with, even from my Childhood; and the Later I have learnt, from my observation of other Historians: neither could I ever endure, I confesse, to expresse my Conceptions, in a Copious, Flourishing Stile. Yet I must needs professe, that I see not any cause, why you should accuse me, in your Epistle, of having omitted any thing. For, as I intimated in my Preface to my Historie, though I set my self so narrow Bounds, and affected so great Brevity: yet I am confident, I have not omitted any Rite, or Custome, now observed by the Present Jewes, (which was the Subject I propased to my self) but onely such things, as I thought I was not bound to mention, as having been now a long time out of Use, and neglected by them. Such as, for example, are, that Dolefull Hymne, &c. Their Story of Lilith: the so Superstitious Ordering of their Dead; the Paring of their Nails; their Sabbatarian Fasts, and the like: all which Customes are now quite out of Use among them. But, as concerning their Zizit, and their Tephilim, I have dis-
C *coursed*

The Authors Answer,

condemned of them, Par. 1. cap. 11. Of their Dreams, Par. 1. cap. 4. Of their Modesty in their Evacuations, Par. 1. cap. 6. Of the Cock, given for Caparah, Par. 3. cap. 6. Of the kindling of their Sabbath Lights, Par. 3. cap. 1. and Par. 5. cap. 5. Of their Placing their Beds, North and South, Par. 1. cap. 4. Of Malcuth, Par. 3. cap. 5. Of their observing of Monday, and Thursday, Par. 1. cap. 11. Of the Purging of Souls by Fire, Par. 5. cap. 10. All which things, since they have undergone your Learned Censure, and have also, by your Care, and Goodnesse, been committed to the Presse, I cannot possibly doubt, but that you have very diligently read over, and considered. But perhaps, Learned Sir, you expected from me an Account of the Reasons, and Grounds, of these Rites, and Customes, of Theirs: But this was wholly besides my purpose; who never intended any thing at all, save onely to give my Reader a Bare Historical Narration of them: and to shew only their, Quòd sunt, and not the Propter Quod sunt: as the Philosophers use to speak: That these Customes Are, but
not

to the former Epistle.

not, Why they are: least, while I pretend to be a meer Relater onely, I should appear to be a Perswader. If there be any thing you find wanting here, you need not go abroad for it, having so rich a Magazine of Learning at home, within your own Breast; whence, I am confident, you are able to bring forth, what soever the vast body of the Hidden Learning of the Hebrews can afford. It remaineth, Sir, that I commit you to the protection of God, the Great Creator, and Former of All things; beseeching Him, that he would preserve you in Health, and blesse you with Long Life, for the Common Benefit of the Learned, and the more full Increase of Learning; for your own Expectation of the deserved Rewards, due to your Worth; and, lastly, for my own Particular Interest, in your Noble Patronage.



The AVTHOR'S
Preface.

Courteous Reader,



IF the Curiosity of
the Wifest Men
hath sometime
raised a De-
fire in them,
of having know-
ledge of the Laws, and Customs,
even of the very *Gentiles* them-
selves

The Authors Preface.

selves, who were Worshippers of *False Gods*; that so they might draw thence That Benefit, which a wise man knows how to gather from a Fool: what marvel is it, if some very learned *Christians* have also long since had a desire, to have some Account given them, of the *Rites, and Customs*, of the *present Jews*: the Ground whereof cannot be denied to have been, once, derived from the true Fountain of all Wisdom? and that they were disposed, by means, proportionable to that end. I having therefore had my continual Conversation with, and been brought up in the Service of *Christian Prelats*, and Persons of Honour; it hath been often moved unto Me,

The Authors Preface.

that I would write a short , and true account, of the *Manner of life, Customs, and Rites*, observed by the *Jews*, at this day, throughout the World. Which I having performed , some years since , and shewed to some of my Friends ; I have bin since sollicitated, by some others, to enlarge it , and publish it to the world, for a more publick satisfaction to All, that desire information herein. But I, refusing so to do, gave in these Reasons for my denial : First, that it was *needlesse*; and secondly, that the Thing must needs be *suspected*, from Me. It might be thought *needlesse*; because the Business hath bin already done by many *Christians* ; and it would be *suspected* , because it
came

The Authors Preface.

came from a *Few*; of whom it might be very well doubted, that he would either cōceal, or change such things, as he should conceive not so fit to be published, when he should cōsider better of them. But, to the first of these my Objections, it was answered; that they were not so very well satisfied, in what ever they had yet seen written of this Subject; their discourses being either lame, and imperfect, or else, too copious in things of least concernment; and written, rather in derision of this Nation, and to make the Reader merry, then to inform him: wherein they have often lashed out so much, as that they have wander'd very far out of the way, and left

C 4

their

The Authors Preface.

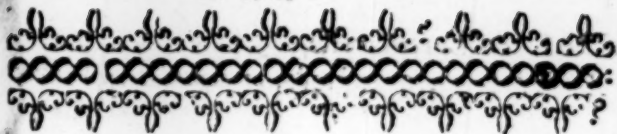
their Reader very much unsatisfied, in what they ought to have informed him. To the second Objection it was answer'd, that very many persons of great Learning, and Quality, were, after long experience, confirmed in so good an Opinion of Me, and of my Integrity; as that it would not be questioned by Any, but that I would deal ingeniously, and sincerely, in my Narration: So that, they could not see any just reason that should hinder me, from complying with their desires. Now I, that have bin alwaies, naturally, easie to be intreated by my friends, and obedient to the Commands of my Superiours, could not deny them any longer; but have endeavoured
to

The Authors Preface.

to satisfie their desires. Take here, therefore, Courteous Reader, a *Short Abridgment of the Rites, and Customs of the Jews* : wherein notwithstanding there is not any the least circumstance omitted; unlesse it be such, as are not at all observed now, or regarded by them. I have divided this *History* into Five Parts; according to the Number of *the Books of the Law*, written by *Moses*. And, in my Writing, I have kept my self exactly to the Truth, remembering my self to be a *Jew*, and have therefore taken upon Mee the Person of a Plain, Neutral *Relater* onely. I do not deny, but that I have endeavoured to avoid the giving occasion to the Reader of deriding the
Jews,

The Authors Preface.

Jews, for their so many Ceremonies : neither yet have I at all taken upon me to defend, or maintain them : for as much as my whole Purpose is to give a bare Relation of them onely, and no way to perswade any to the observing of them. However, very observable is the saying of That Great Person, though not by many rightly understood, (which yet is Agreeable to that of the Prophet *Hosea*, cap. 11.) *Lex Judæorum, Lex Puerorum* : that is, *the Law of the Jews, is a Law of Children.*



A

Table of the Chapters, con-
tained in this Book.

PART. I.

CHAP.

- I. **O***F the Division, and Originall, of all the Jewilh Rites ; and, wherein they differ among themselves.* Page 1.
- II. *Of their Houses, and Places of dwelling,* page 4.
- III. *Of their Utenfils, and Vessels in their Houses,* P. 7.
- IV. *Of their Manner of Preparing to Bed ; and their Esteem of Dreams,* P. 9.
- V. *Of their Habits, and Vestments ; and of their Fringes, and Frontlets,* P. 12.
- VI. *Of their Modesty in Evacuation,* P. 18.
- VII. *Of the Manner of their Washing in the Morning,* P. 21.
- VIII.

A TABLE.

- VIII. *Of Uncleannesse,* p. 22.
 IX. *Of their Benedictions, or Laudatory Prayers,* p. 23.
 X. *Of the Form of their Synagogues, or Schools,* p. 26.
 XI. *Of their Prayers, Square Vestment, called Taleth; their Frontlets, and Book of the Pentateuch,* p. 32.
 XII. *Of their Priests, and Levites, and of their Wives, and Tithes,* p. 43.
 XIII. *Of their Flocks, and Tillage of the Ground.* p. 46.
 XIV. *Of their Charity to the poor, and their tendernesse shewed to their very Beasts.* p. 50.
-

PART. II.

CHAP.

- I. **VV** *What Language they use, in their Ordinary Speech, Writings, and Preaching,* p. 56.
 II. *Of their Academies, and Studies: and of the Original, and Continuation of the Gemara,* p. 62.
 III. *Of the manner how their Rabbines are created; and of their Authority, and power of*

THE TABLE.

	<i>of Excommunication,</i>	p.68.
IV.	<i>Of their Oathes and Vowes,</i>	p.71
V.	<i>Of their Dealing in Worldly Affairs, and of their Usury,</i>	p.73.
VI.	<i>Of their Contracts, Evidences, Witnesses, Judges, and Judgments,</i>	p.77.
VII.	<i>Of Meats that are Forbidden them: and how they eat their Flesh,</i>	p.80.
VIII.	<i>Of their Drink,</i>	p.98.
IX.	<i>Of their making their Bread,</i>	p.100.
X.	<i>Of their manner of sitting at Meat.</i>	p.101.

PART. III.

CHAP.

I.	O <i>F the Feast of the Sabbath,</i>	p.104.
II.	<i>Of the Beginning of their Moneths, and of their Order, and Names: and of the Thirteenth Moneth.</i>	p.119.
III.	<i>Of the Feast of the Pascheover,</i>	p.124.
IV.	<i>Of the Feast of Weekes, or Pentecost,</i>	p.134.
V.	<i>Of their Caput Anni, or Beginning of the year: and of the first Moneth, called, Elul,</i>	p.137.
VI.	<i>Of the Day of pardon of Sins, or expiation, called Chipur,</i>	p.143.
		<i>Of</i>

THE TABLE.

- VII.** *Of the Feast of Booths, or Tabernacles,* p. 148.
VIII. *Of their Fasts, Commanded, and Voluntary,* p. 154.
IX. *Of the Feast of Lights, called also, Chanucha,* p. 161.
X. *Of the Feast of Purim, or Lots,* p. 164.
-

PART. IV.

CHAP.

- I.** **O***F the several kinds, and degrees of Adultery, and Fornication,* pag. 167.
II. *Of their Marriages,* p. 171.
III. *Of their Contracts, and manner of marrying,* p. 174.
IV. *Of the Liberty a Woman, that was married Young, hath, to refuse her Husband: and of the Penalty of Forcing, or Deflowering a Virgin,* p. 181.
V. *How their Women behave themselves, during the Time of their Courses, and after Child-birth,* p. 183.
VI. *Of the manner of Putting away their wives: and of Jealousie,* p. 186.
VII. *Of their Ibum, and Calitzah; that is to say, of the Next Kinsman's Taking, or Refusing*

THE TABLE.

sing the Relief of his Deceased Kinsman,

p.193.

VIII. Of their Circumcision,

p.201.

IX. Of the Redemption of their First-born,

p.209.

X. Of the Manner of their Education of their Children, and bringing them up in Learning,

p.212.

XI. Of the Honour they account due to their Parents, Tutors, Rabbines, and Ancient Persons,

pag.215.

PART. V.

CHAP.

I. OF the Jewish Hereticks: and particularly of the Karraim,

pag.218.

II. Of the Manner of being made a Jew,

p.222.

III. Of their Opinion concerning all Magick, Divination, and Augury,

p.223.

IV. Of their Slaves,

p.225.

V. What Precepts the Jewish Women are bound to observe,

p.226.

VI. Of their manner of Confessing their Sins, and Doing Penance,

p.228.

VII. Of their Sick, and Dead,

p.230.

VIII.

THE TABLE.

- VIII. Of their Manner of Ordering their Dead,
and Burying them,* p. 233.
- IX. Of their Mourning, Praying for, and Com-
memorating of the Dead,* p. 239.
- X. Of their Paradise, Hell, and Purgatory,* p. 243.
- XI. Of their Belief of the Transmigration of
Soules, the Resurrection, and Day of Judg-
ment,* p. 245.
- XII. Of the Thirteen Articles of their Faith,*
pag. 246.
-


Faults escaped.

THe last Page of the first sheet, l. 16. read Power.
B. p. 2. line 1. r. Concubitu. B. 4. l. 22. r. have as-
sisted. B. p. 8. l. 24. r. the Moon. B. p. 11. l. 7. r. to be,
Primus. Page 43. l. 11. r. Tithes. p. 48. l. 12. r. Untilled.
p. 53. l. 7. r. called. p. 92. l. 10. r. within it. p. 97. l. 16. r. it
is unwholesome. p. 111. l. 16. r. useth. p. 112. l. 22. r. not
say. p. 117. l. 9. r. Sabbath's being. p. 118. l. 14. r. hands,
p. 122. l. 19. r. commemorate. p. 130. l. 21. r. take out. p. 146.
l. 7. r. or not. lb. l. 16. r. consist. p. 149. l. 4. r. Watrelling.
p. 153. l. 9. r. *Sponsus Legis*. p. 161. l. 7. r. Wise-men. p. 164.
l. 24. r. of Business. p. 178. l. 3. r. is done. lb. l. 22. r. be-
fore, they. p. 180. l. 13. r. brought her. p. 188. l. 18. read
this means. p. 198. l. 15. r. Planke. p. 202. l. 4. r. no Pre-
cept. p. 214. l. 2. r. to. p. 220. l. 7. r. acknowledge this.
p. 226. l. 18. r. Three Precepts. p. 239. l. 11. r. and then.
p. 247. l. 16. r. Incorporal. lb. l. 17. r. Corporeal.

I
PART. I.

CHAP. I.

Of the Division, and Original of all the Jewish Rites; and, wherein they differ among themselves.

 He Rites which are at this day observed, and in Use, among the *Jewes*, are not all of them of equall Authority, nor equally practised by all, after one and the same Manner. For we are to understand, that they are divided into three Sorts: The first, are Precepts of the Written Law; (as they use to speak,) namely, such as are contained in the *Pentateuch*, or Five Books of *Moses*

D *scs*

2 *The History of the present Jews*

ses; which are in all 613. in number; that is to say, 248. Affirmative; and 365. Negative: and these they call מצוות מזורית Mizuoth de Orata, that is to say, *Præcepta Legis*, Precepts of the Law. The second sort are, of the Law given by Word of Mouth; by which they understand all the Declarations and Expositions, which have been given by the Rabbines, and Doctors, in all ages, upon that which was written by *Moses*; besides many other of their Ordinances, and Institutions, which are not to be numbered: and these they call מצוות מרבנן Mizuoth de Rabbanan, *Præcepta Sapientum*, Precepts of the *Wise men*: all which are collected together in a large Volume; a more particular Account whereof, we shall give you, in the second Part, cap. 2. The third sort are, certain things, which at divers times, and in divers places, have been brought into Use; or else have been any where lately introduced; and are therefore called מנהגים מנהגים Minbaghim

Con-

Consuetudines; Usances, or Customs.
 Now as these *Usances* have sprung from the Dispersion of the Jews into divers and severall Countries, and have consequently borrowed the Name, and Manner of Use, from the several Inhabitants: so on the other side we are to take notice, that as well in the Particulars of the Law Written by *Moses*; as in that other, received from the Mouth of the *Wise men*, there is very little, or no difference at all, betwixt any Nation of the Jews, how remote, or far distant soever their habitations be: Onely in those things, that are of the third sort, concerning *Usances*, and Customs, there is no small Variety to be observed amongst them. And that chiefly, amongst these Three; the *Levantines*, or Eastern Jews, the *Dutch*, and the *Italian*: comprehending under the *Levantine*, not only all those that inhabit Eastwardly from us; but those of *Barbary* also, *Moors*, *Greeks*, and those of *Spain*: as, under the title of *Dutch*, we understand those of *Bohemia*, *Moravia*, *Poland*,
 D 2 Russia,

4 *The History of the present Jews*

Russia, and others. I am here therefore to advertise the Reader, that as I shall endeavour, in this Discourse, to give a touch at whatsoever is observed by the Jews, both from the *Written Law*, and that of the *Rabbines*, and that other of *Usance* only; wheresoever any diversity of Usage is mentioned, it is not to be understood either of the *first*, or *second* sort of *Precepts*, which they account *Essential*, and wherein they All agree; but onely in those of the *Third* sort, to which the name of *Precept* agreeth not at all.

CHAP. II.

Of their Houses, and Places of Dwelling.

WHen any one buildeth a House, the *Rabbines* say, that he is to leave one part of it unfinished, and lying rude: and this, in remembrance that *Jerusalem*, and the Temple,

Temple, are at present Desolate: and he must also use some expression of sorrow; as it is in the Psalm 137. *Si oblitus fuero Jerusalem, &c. If I forget thee, O Jerusalem, let my right hand forget her cunning.* Or at least, they use to leave about a yard square of the wall of the house unplastered; on which they write, either the fore-mentioned Verse of the Psalmist, in great letters; or else these words, זכר לחורבן, *zecher lachorban*, that is to say, *the memory of the Desolation.*

2. At the doores of their houses, and of each particular Room in them, and in every part thereof, where they either dwell, or work, they write with very great diligence, in Parchment prepared for the same purpose, these words out of Deuteronomy, cap. 6. ver. 4. *Audi Israel, Dominus Deus Noster unus est, &c. Hear, O Israel, the Lord our God is one Lord: unto the 9. ver. Scribesque ea in limine, &c. And thou shalt write them upon the Posts of thy House, and on thy Gates: and to this they add that other passage of Deuteronomy, cap.*

6 The History of the present Jews

11. ver. 13. *Si ergo obedieritis, &c.* If therefore you shall hearken diligently unto my Commandments which I command you this day, &c. unto ver. 20. And thou shalt write them upon the door-posts of thine house, and upon thy gates: then rowling this Parchment up together, and writing upon it the name *יהוה*, *Shaddai*, they put it either into a Cane, or else into the like hollow piece of wood; and so fasten it to the wall, on the posts of the door, at the right hand of entrance: and thus, as often as they go in and out, they make it a part of their devotion to touch this Parchment, and kisse it: and this they call *מזוז*, *Me-Zuzah*, that is, *The Post*.

3. They have neither Figures, Images, nor Statues, in their houses; much less in their Synagogues, and Holy places; observing that which is written, *Exod. 20. Non facies tibi sculptile, &c.* Thou shalt not make to thy self any graven Image, nor the likenesse of any thing that is in heaven above, or in the Earth beneath, or in the waters under the Earth: and also in many other places.

places. Notwithstanding, in *Italy*, many take the liberty of having Pictures and Images in their houses; especially if they be not with Relieif, or Imbossed work, nor the Bodies at large,

CHAP. III.

Of their Ustensils, and Vessels, in their houses.

THe Ustensils of their houses, that is to say, the Vessels wherewith they dresse their Meat, and serve it in, must all be bought new. For if they should have been used by any, besides Jews; or if they be of Earth, or Wood, that hath been made use of in heating any thing, a Jew can by no means use them: And this they observe, from the prohibition of eating divers kinds of Meats: as we shall shew in the 2. *Part*, cap. 6. for they presume, that some or other of these forbidden Meats may have been dressed, or

8 *The History of the present Jews*

put into them, and so the fume of them have pierced into the very substance of the Vessel. But if it be of Metall, or of Stone, which do not suck so much, and receive in Vapours, they may then make use of it; provided they first put it into the fire, or into seething water.

2. When they buy any new, if they be of Glasse, Earth, or Metal, they wash it first thoroughly, plunging it under water, either in some River, Well, Bath, or Sea: and this out of the Abundant Cleannesse, which is enjoyned them, *Numb. 31. 23.* *Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: neverthelesse it shall be purified with the water of separation.*

3. They have different Vessels, for the use of the Kitchin, and of the Table; and, one dish for Cheese, and white-meats, and another for Flesh: it being unlawful for them to eat either Cheese, or Milk, with Flesh; as we shall shew in the *second Part, cap. 6.*

4. In like manner have they different
Vessels

throughout the World.

Vessels also for the Passcover; such as have not touched any Leavened Bread; as shall be said in the *Third Part, cap. 3.*

CHAP. IV.

Of their manner of preparing to Bed, and their esteem of Dreams.

THe Counsel of the *Rabbines* is, that there should care be taken, that the Bed's head be placed toward the North, and the feet toward the South, or else the contrary way; but it must not stand from East to West; out of Reverence to *Jerusalem*, and to the Temple, which was indued with a greater measure of Holinesse in both those parts: but there are few that take any heed to this.

2. When they are lying down to rest, they use to say some certain Prayers to God; beseeching him, that he would preserve them from all perils of the Night, and

20 *The History of the present Jews*

and that he would give them comfortable Rest, that they may rise alive, and in health the next morning; saying moreover the aforementioned Verses out of *Deuteronomy*, cap. 6. and the 91. *Psalms*. *Whoso dwelleth under the defence of the most High, shall abide under the shadow of the Almighty, &c.* and the 121. *Psal.* *I will lift up mine eyes unto the Hills, from whence cometh my help, &c.* and the 5. vers. *Psal.* 31. *Into thy hands I commend my spirit.* Some add moreover some other the like Prayers; every one, according to his own custome, and fancy.

3. They take very great heed to dreams; induced thereto by the Examples, which are found written in the Scripture, of *Jacob*, *Joseph*, *Pharaoh*, *Nabuchadonosor*, *Daniel*, and others; and by that passage in *Job*, chap. 3. 14, 15, 16. *For God speaketh once, yea twice; yet man perceiveth it not: In a Dream, in a Vision of the Night, when deep sleep falleth upon men, in slumberings upon the bed: Then he openeth the eares of men, and sealeth their instruction.*

4. And

4. And so great is the regard they have to Dreams, that if any one dream of any Ill, so that it causeth him to be sad, and melancholy; particularly, if it be any of the Four kinds of Dreams, which are specified by the *Rabbins*; they Bless them-selves; and so Fast all that day, as the manner is in all other Fasts; as shall be declared hereafter. Insomuch, that, even upon the Sabbath day also, whereon it is forbidden to Fast, for any other cause whatsoever, in this Case of a *Dream* it is lawful to Fast, as well on It, as on any other Feast day.

5. And in the Evening, when he hath ended his Fast, before he eateth any thing, he calleth unto him three friends: to whom he saith, seven times thus: *May the Dream which I have seen be fortunate*; and they answer him every time, *May it be Fortunate*; and God make it *Fortunate*. And then, repeating some certain Verses out of the Prophets; wherein are Promises of Life, Redemption, and Peace, they say unto him that of *Ecclesiastes*, chap. 9. 7.

Vade

The History of the present Jews

Vade ergò, et comede in letitia panem tuum, &c. Go thy way, eat thy bread with Joy, &c. and so he goes to Meat.

CHAP. V.

Of their Habits, and Vestments; and of their Fringes, and Frontlets.

IT is unlawfull for a Jew to wear any Garment, that is mixed of Linnen and Woollen together; according to that of *Levit. chap. 19. ver: 19. Veste qua ex duobus texta est, non indueris: Neither shall a garment mingled with linnen and woollen come upon thee:* and also in *Deut. 22. 11.* And hence also they observe, not to sewe a Woollen garment with Linnen thread; nor contrariwise.

2. Likewise the man may not wear the womans garment; nor the woman the mans: as it is said, *Deut. 22. 5. Non induetur mulier veste virili, nec vir utetur veste feminea, &c. The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman's garment: for all that*
do

do so, are abomination unto the Lord thy God. And hence also all effeminate Acts, as, to paint the face, to cause the hair to fall from the Privy parts, are forbidden to the man; and so likewise are those of the Man, to the Woman.

3. And perhaps it was from hence, that the Jewes were forbidden to shave the Corners of their Beard; which they understand of the hair beneath the Temples, as well as the Beard it self: from that place in *Leviticus*, cap. 19. ver. 27. *Nec radetis barbam, &c. Ye shall not round the Corners of your heads; neither shalt thou mar the Corners of thy beard.*

4. They do not willingly imitate any other Nation in the fashion of their Apparell; unlesse their own make them there seem very deformed. Neither may they shave their Crown, nor wear Locks of hair upon their head; nor any the like things. And, in what Country soever they are, they generally affect the long garment, or Gown.

5. The Women also apparell themselves,

selves, in the habit of the Countries where they inhabite. But when they are married, upon their Wedding-day they cover their own hair, wearing either a Perruke, or Dressing of some other hair, or something else that may counterfeite Natural Hair, according to the Custome of the Women of that place: but they are never to appear in their own hair more.

6. The men also have no very good opinion of going Bare-headed; neither do they use it, one to another, as an Act of Reverence; as, not esteeming it to be so: neither yet are they uncovered in their Schooles, or Synagogues. Notwithstanding, living as they do, among Christians, where this Custome is used in shewing Reverence to ones Superiors, they also use the same.

7. Every garment they wear, if it have Four Corners, that is to say, four distinct sides, they are bound to fasten to each of these Corners a Pendant, or Tassel, which they call *tzitzit*; so that there must

must be four of these also : and they use to make them eight threads broad , each of them being knit, to the middle, with five knots; and of Wooll, spun of purpose for this use : this they do according to that Command in the Book of Numbers, cap. 15. ver. 38. *Speak unto the Children of Israel, that they make them Fringes in the Borders of their garments throughout their generations ; and that they put upon the Fringe of the borders a Ribband of blue ; and also in Dent. cap. 22. 12.*

8. This Injunction reacheth onely to the Men, and not the Women ; neither is there any of them, which use it.

9. Now forasmuch as at present this Four-cornerd garment is not any where in common use among them , because it would make them a scorn, and Laughingstock to the Nations among whom they live ; they, instead thereof, wear only under their other Garments a kind of square Frock, with the aforesaid Pendants, or Tassels fastened to it ; and this they call ארבע כנפוד, *Arban canfod:* and

16 *The History of the present Jews*

and this they do, in remembrance of the Commandements of the Lord, as it is enjoyned them in the above-cited place of *Numb. ver. 40.* *Quas cum viderint, recordentur omnium mandatorum Domini, &c.* That ye may remember, and do all my Commandements, and be holy unto your God. Notwithstanding in their Schools, at the time of their Prayers, they put on a certain square Woollen Vestment, with the said Pendants fastened at each Corner of it; and this they call *טלה*, *Taleth*; as we shall shew hereafter, *cap. II.*

10. The men also ought to wear continually their *Frontlets*, which the Scripture calleth *טפוח*, *Totafot*, and are named by them, *תפלין*, *Tephilin*: commanded them, *Deuteron. cap. 6. ver. 8. & cap. II. ver. 18.* *Et ligabis ea quasi signum in manu tua, &c.* Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as *Frontlets* between your eyes: the manner, and form of these, you shall have described, *cap. II.* Notwithstanding

withstanding at present, partly to avoid the scoffes of the Nations where they live, and also because they account of these, as of a Holy thing, and such as ought to be used with great Discretion, and not upon every Triviall Occasion, they neither put on These, but only in the time of Prayer.

11. Some of them observe in dressing themselves in the Morning, to put on the Right stocking, and Right shoe first, without tying it; then afterward to put on the Left, and so to return to the Right; that so they may begin, and end with the Right side; which they account to be the most Fortunate.

12. They hold it also an unbeseeming thing, for a man to make himself ready, without putting on a Girdle; or something, that may divide the Lower part of the body, from the Upper.

CHAP. VI.

Of their Modesty in Evacuation.

THe *Rabbins* have delivered very many Circumstances to be observed, in Evacuation, or Easing the body, concerning the place, and manner how they are to order themselves in the Act; all which are tending to health, civility, and modestie. And they have been the more easily induced to treat of this Particular, because they found it specified also in the Law, *Deuterom. cap. 23. ver. 12. &c. Habebis locum extra castra, ad quem egrediaris ad requisita Nature, gerens paxillum, &c.* Thou shalt have a place also without the Camp, whither thou shalt go forth abroad. And thou shalt have a Paddle upon thy weapon: and it shall be, when thou wilt ease thy self abroad, thou shalt dig therewith, and shalt turn back and cover that which

which cometh from thee. For the Lord thy God walketh in the midst of thy Camp, &c. therefore shall thy Camp be holy, that he see no unclean thing in thee, &c.

2. And first They say, that they must accustom themselves to do this business in the Morning, as soon as they are up; and afterwards to wash their hands, that so they may go clean to their Prayers.

3. Whensoever a man feels himself moved toward this businessse, he must not hold it: for in so doing, he should render himself willingly abominable; against the Command given *Levit. cap. II. ver.*

44. *Nolite contaminare animas vestras,* &c.

4. If the place be such, as that they may be seen by any, they must then use all possible Honesty, and Modestie. In Ancient times, when they had not the Conveniencie of doing this businessse within doores, but were faine to go abroad, they observed very many points, tending toward the Modestie of the Act: and because the place might sometimes not be

20 *The History of the present Jews*

so safe, and free from dangers, they used a certain form of Prayer, or Invocation, to their Tutelar Angels, that they would defend them from all dangers: but at this time there is no such thing used.

5. After they have done, they must wash their hands, and give praise to God; acknowledging his great Goodnesse, and Wisedome, in that he hath made Man in so Wonderful a manner, and so preserves him: Whereas if the passages for the Evacuating the superfluities of the body should be stopt up never so little a while, he would die. And this Benediction they use to repeat, as often in the day, as their Necessitie calls them to this Act.

CHAP. VII.

*Of the manner of their Washing in
the Morning.*

They wash their Hands, and Face, every Morning, as soon as they are up: and before they have so done, they take speciall care that they touch not either Bread, or any thing that is to be eaten; neither any Book, or Holy thing.

2. As concerning the Quality of the Water, and the manner of Washing, the *Rabbines* have written, and enjoyned many Subtilties, and nice Circumstances: and they also say, that the water must not be cast upon the ground; nor may they tread upon it; because they account it an Unclean thing.

3. While they are Wiping their hands, and face, they say a Benediction: as we shall see in the 9. Chapter following.

CHAP. VIII.

Of Uncleanness.

IT was ordained in the Law, as appeareth out of *Leviticus*, that whosoever touched a Dead body, or the Carcasse of any Creeping thing, or a Leaper, or Menstruous person, and the like, should be *Unclean*: but for as much as the reason of this was, because such persons were forbidden to enter into the Temple; now that the Temple is destroyed, They say, that all these Precepts of *Uncleanness* are ceased also. Only this one remained some time in force, by the Appointment of *Esdra*; namely, that he, whose seed of Copulation hath gone from him, should be *Unclean*: as it is commanded *Levit. 15. 16. Vir de quo egredietur semen Coitus, &c.* And if any mans seed of Copulation go out from him, then he shall wash all his flesh in Water, and be *Unclean*

clean untill the Even. But this being afterwards found to be too full of trouble, and difficultie, to be observed, by reason of the frequent Commerce betwixt Man and Wife, it was at length wholly dispensed withall.

CHAP. IX.

Of their Benedictions, or Laudatory Prayers.

WE are here to understand, that it is ordained by the *Rabbines*, that they should say a *Benediction*, and render particular praise and thanks to God, not onely for every Benefit that they receive, and in all their Prayers; but even upon every Extraordinary Accident also that befalls them, and in every action that they do; and likewise for every Meat they eat, and every Liquor they drink, and every Good Smell; for all the Precepts of the *Law*,

24 *The History of the present Jews*

and of the *Rabbines* that they observe; for everie New thing, and every Strange thing that happens: and for each of these particulars, they have a Proper *Benediction*, and which is fitted, and appropriated to such, or such a thing. But seeing these several *Benedictions* are so many, as that it would be too tedious a businesse here to rehearse them, I shall onely touch at some of them, referring you to the Writings of the *Rabbines*, for fuller satisfaction herein.

2. In the Morning then, as soon as they are up, they say this; *Blessed be thou O Lord our God, who raisest the Dead to life; who givest sight to the blind; who stretchest forth the earth upon the waters:* and many other the like. If they Wash, according to the Precept, they use this *Benediction*: *Blessed be thou O Lord our God, King of the World; who hast sanctified it in thy Precepts, and commanded us to wash our hands:* if it be for the Study of the *Law*, they say: *Blessed, &c. who hast given us the Law:* If in rejoycing, when they Eat Bread; *Blessed, &c.*

&c. who bringest bread out of the Earth: if in Drinking; Blessed, &c. that hast created the fruit of the Vine: for the Fruit of other Trees; Blessed, &c. that hast created the Fruit of the Trees: for the Fruits of the Earth; Blessed, &c. that hast created the Fruits of the Earth: for any pleasant Smell; Blessed, &c. who hast created such an odori-ferous thing: when they behold the high Mountains, or the Vast Sea; Blessed, &c. who hast created all things from the begin-ning: when they see, eat, or put on, any New thing; and likewise, at the begin-ning of every Solemn Feast; Blessed, &c. who hast given me life, preserved me, and brought me up to see this day: if any one die; Blessed, &c. thou Judge of Truth. In a word, both in all Things, and Actions whatsoever, either before, or after; and in some, both before, and after, they say some Benediction to God: accounting it a high point of Ingratitude, if they should enjoy, and make use of any thing in the world, without having first made a Thankful Acknowledgment of it to God,
the

26 *The History of the present Jews*
the Creator of all Things.

3. And they are bound to say, at least, a *Hundred Benedictions*, every day: and because they use to say the most of them in the morning, when they go to their Devotions in the *School*; these first morning *Benedictions* are therefore called, מאה ברכות *Meah Beracoth*; that is to say, *The Hundred Benedictions*.

CHAP. X.

*Of the Form of their Synagogues,
or Schooles.*

They make their *Synagogues*, which are called by them, *Schooles*, either little, or great, on the ground, or above staires, standing by themselves, or in part of another house, according as their best opportunities will give them leave: it being Impossible for them now to erect any statelie, or sumptuous Fabricks.

2. The

2. The Walls within are onely whited, or else wainscoted, or lined with boards : and round about them are written certain Verses, or Sentences, exhorting to Attention in Prayer. And round about the School are Benches made, to sit on ; and, in some, there are also certain Chests, to lay books, cloaks, and other things in. Over head are many Lamps, Candles, and Lights, both of Waxe, and of Oyl, to enlighten the place. At the doors are Boxes, or little Chests, into which, who so pleaseth, putteth in Money ; which is afterward distributed to the Poor.

3. In the East part is placed an Ark, or Chest, which they call ארון. *Aron* ; in Imitation of the *Ark of the Covenant*, that was in the Temple : and herein is laid up the *Pentateuch*, that is to say, the Five first books of *Moses*, written most exactly, in Parchment, and with Ink prepared for the same purpose, in a large square letter, which they call מרבוע. *Merubaath*, *Majuscula*, in imitation of one of those Books, which was written by the hand of *Esdra*,
(where-

28 *The History of the present Jews*

(whereof such a one is said to be at *Cairo*,) who copied out that which was written by *Moses* his own hand; as we read in the *Cap. 8. of Esdra*. And there must be so much exactnesse used in the Writing of this book; as that if there should chance to be but one of the least letters, as a *Van*, or a *Fod*, more or lesse, then the just number, it must be thrown aside, as uselesse, and not fit to be read at all: and many other Particulars there be, wherein the Transcriber may thus dangerouslie erre; which are all set down at large by the *Rabbines*. Now this Book is not made up in the form of other books now in use, but in manner of a *Rowl*, as all books were anciently used to be made; that is to say, Large pieces of Parchment are sewed together at length, with Thongs made of the skin of some Clean Beast, and not with Thread; which they rowl up, and unrowl at pleasure, upon two staves of Wood. For the better preserving of this Book, it is alwaies covered with a Case of Linnen, or of Silk, which the Women

Women use to beautifie with Needle-work, and Imbroyderie, with all the art they can, and so present it; and also with another Silken cover about it, by way of Ornament. And he that is of abilitie, will cover the Ends of the Two Staves, whereon his book is rowled up, which are called **עץ חיים**, *Etz chajim*, *Ligna vite*, with something of silver, either in the form of Pomegranats, which they yet for this reason call **רמנים**, *Rimonim*; Pomegranats; or of Bells, or some other the like: or else they encompassse them about at the top with a Coronet of silver, either that goes round about them, or else hanges as it were in the midst before them: and this they call **כתרת** *Chata-rath*, or **חדר תורה**, *Cheder torah*, *Corona legis*, The Crown of the Law: according to the Use and manner of the place, and the Fancie of the Owner of the Book. And there are in this Ark, or Chest, sometimes Two, sometimes Four, Ten, Twentie, or more, of these Books: and they are called all of them **ספר תורה**, *Sepher torah*,

torah, The Book of the Law: and out of These, they read, on every Festival day, and other set Times; as we shall shew hereafter in its proper place.

4. In the Midst, or else at the Upper End, there is a kind of Wooden Table raised up something high, on which they lay the said Book, when they read in it; and on which they lean, when they either preach, or otherwise speak to the Congregation upon any Occasion.

5. There is also a place either above the rest of the Congregation, or on one side of it, separated from the rest by Lattises of wood, for the Women; who there stand at their Devotions, and see whatever is done in the *School*, though they are themselves unseen of any man, neither do they at all mix with them; that by this Means, their Minds may not be led aside by any Sinful Thought, during the time of Prayer.

6. Notwithstanding, the Situation, and Ordering of all these Particulars is diverse, according to the different Customes
of

of the severall Countries, Nations, and places where they inhabite.

7. There is One, that sings out the Prayers lowder then the rest, whom they call *זקן*, *Cazan*; and Another, that hath the charge of looking to the *School*, and keeping it Clean, and Orderly, to set up Lights, and to attend all other needfull Offices that may occurre, during the time of Prayers; and he also keepeth the Keys of the *School*. This Officer is called *שומר*, *Schamash*, that is to say, a *Minister*, or *serving Officer*. And both of these, as well the *Cazan*, as the *Shamas*, have stipends allowed them, out of the Common stock of the *School* they are of.

8. Of these *Synagogues*, or *Schools*, there are perhaps one, two, fixe, ten, or More, in a City; according to the Proportion of the *Jews* there inhabiting: allotting to each *School* such a number of persons, as it will receive; and according to the different customes of the *Levantine*, *Dutch*, and *Italians*: because there is more Diversity found amongst them, in this

this Particular, and in what else relates to their Prayers, then in any other thing whatsoever; every Nation following herein its own particular Fancy.

CHAP. XI.

Of their Prayers, square Vestment called Talleth, their Frontlets, and Book of the Pentateuch.

They repair to their Devotions in their *Synagogues*, or *Schools*, three times a day; that is to say, in the Morning, from Sun-rising, till about the Fourth hour of the day; and this they call שחרית, *Schacrith*: in the Afternoon, about the Ninth hour; which they call מנחה, *Minchah*: and in the Evening, at the beginning of the Night; and this is called ערבית, *Arbith*. But in many places, except it be upon Festivall daies, they say their Afternoon Prayers, and their Evening, all together, about the time

time of Sun-set, as being the more convenient time.

2. They alwaies wash their hands, before they enter into the School: and in the Morning, they must neither eat nor drink any thing before they go, nor do any manner of businesse, nor so much as go to salute any friend, nor do any reverence to any.

3. In the Morning, as soon as they are entred, they put on each man his *Taleth*, or square Vestment, mentioned before, chap. 5. 7. 8. & 9. saying the Benediction, *Blessed be thou*, &c. which is used, when they put on their *Zizith*, or *Pendants*. And some put it onely on their head; others turn it back about their neck, that so they may be the more attentive at their Prayers, without looking aside any way.

4. After this they put on their *phylacteries*, *Tephilin*, mentioned before, chap. 5. paragraph. 10. Which are made after this manner: They write upon two pieces of Parchment, with Ink prepared for the same purpose, and with verie great exactness,

34 *The History of the present Jews*

ness, in a fair square letter, in each of them these Four passages out of the Law. The First is out of the *Chap. 6. Deuteron. ver. 4. Hear O Israel, the Lord our God is one Lord, &c.* the Second out of the *11. Chapt. ver. 13. And it shall come to pass, if you shall hearken diligently unto my Commandments which I command you this day, &c.* the Third out of *Exodus, Chap. 13. ver. 1. And the Lord spake unto Moses, saying; Sanctifie unto me all the First born, &c.* and the Fourth, out of the same Chapter, *ver. 11. And it shall be, when the Lord shall bring thee into the land of the Canaanites, &c.* And these they rowl up in a black piece of Calves skin; that is to say, in One of them they put all the afore-said passages of Scripture together in one Rowl, made up pointed at the end, which they fasten to a square piece of the said Calves skin, in the hardest part of it; out of which skin there comes a certain String, or Thong of the same Leather, being an Inch broad, and about a yard and a half long: so that it may be tied
upon

upon the Brawnie part of the Left Arm; and the said string, after a small knot made up, in the fashion of a *Jod*, may be turned round about the Arm, and so reach down to the middle Finger of the Hand: and this they call תפילה של יד, *Tephilah shel jad*, that is to say, *The Pendant of the Hand*. In the other, the aforesaid four places of Scripture are divided into four several parts, each from other; and being afterwards fastened together again, they make a kind of square, with the figure of the letter *Schin* upon it: and then fastening it to the like square piece of hard Leather, as the other was, there are cut out of it two such Strings, or Thongs, as the other had: and so the said Square is to be placed upon the midst of the Forehead, the two strings encompassing the head, and being tied in a knot behind, in the figure of a *Daleth*, and the rest of them hanging down before, upon the Breast: And this they call תפילה של ראש, *Tephilah shel rosch*, *The Pendant of the Head*. These are the Frontlets, which

together with the *Taletb* they generally put on every Morning, and onely then: although there are some of the more Devout among them, that put them on at the Afternoon Prayers also: but there are not many that do so; unlesse it be the *Cazan*, or Chaunter, who alwaies puts on the *Taletb*, or Square Vestment.

5. When they see, that there are Ten men, of the age of Thirteen years and a day, assembled together, (for if they be under the number of Ten persons, they may not begin to sing Prayers solemnly:) the *Cazan*, or Chaunter goes then to the Table, or Wooden Altar before spoken of; and there begins the Prayers in a loud voyce, all the rest of the Congregation saying after him, in a softer Tone.

6. The Manner of saying their Prayers is very different among the Three several Nations above specified: and indeed there is not any thing wherein they differ more, then in this; as was intimated before. In their singing, the *Dutch* far exceed all the rest: the *Levantine*s, and *Spaniards*

niards, use a certain singing Tone, much after the *Turkish* manner; and the *Italians* affect a more plain, and quiet way, in their devotions. The formes and words are more, or lesse, according to the day, whether it be a Festival, or otherwise; and yet there is some difference among them, on their Festivals also.

7. Neverthelesse the main Bodie, and substance of their Prayers, wherein all in a manner agree, is this. In the morning they say certain Psalms, especially the 145. *Exaltabo te Deus meus Rex, &c. I will magnifie thee O God my King, &c.* to the end: and all those following *Hallelujahs*: then a certain Collection of Praises to God, which is often repeated in all the Prayers, and at all times: a short prayer called קדיש, *Cadisch*, that is to say, *Holineffe*: a Prayer of Thanksgiving to the Creatour of the *Light*, and of the *Day*; which they call, *Fozer*: that of *Deuteron. Audi Israel, &c. Si ergo Obedieritis, &c.* diverse times mentioned before: together with those words out of *Num. cap. 15.*

together with the *Taletb* they generally put on every Morning, and onely then: although there are some of the more Devout among them, that put them on at the Afternoon Prayers also: but there are not many that do so; unlesse it be the *Cazan*, or Chaunter, who alwaies puts on the *Taletb*, or Square Vestment.

5. When they see, that there are Ten men, of the age of Thirteen years and a day, assembled together, (for if they be under the number of Ten persons, they may not begin to sing Prayers solemnly:) the *Cazan*, or Chaunter goes then to the Table, or Woodden Altar before spoken of; and there begins the Prayers in a loud voyce, all the rest of the Congregation saying after him, in a softer Tone.

6. The Manner of saying their Prayers is very different among the Three several Nations above specified: and indeed there is not any thing wherein they differ more, then in this; as was intimated before. In their singing, the *Dutch* far exceed all the rest: the *Levantine*s, and *Spaniards*

niards, use a certain singing Tone, much after the *Turkish* manner; and the *Italians* affect a more plain, and quiet way, in their devotions. The formes and words are more, or lesse, according to the day, whether it be a Festival, or otherwise; and yet there is some difference among them, on their Festivals also.

7. Neverthelesse the main Bodie, and substance of their Prayers, wherein all in a manner agree, is this. In the morning they say certain Psalms, especially the 145. *Exaltabo te Deus meus Rex, &c. I will magnifie thee O God my King, &c.* to the end: and all those following *Hallelujahs*: then a certain Collection of Praises to God, which is often repeated in all the Prayers, and at all times: a short prayer called קריש, *Cadisch*, that is to say, *Holineffe*: a Prayer of Thanksgiving to the Creatour of the *Light*, and of the *Day*; which they call, *Fozer*: that of *Deuteron. Audi Israel, &c. Si ergo Obedieritis, &c.* diverse times mentioned before: together with those words out of *Num. cap. 15.*

38 *The History of the present Jews*

Loquere filiis Israel, ut faciant sibi fimbrias,
 &c. These three Lessons are called *Chiriat Scheman* : then followeth the *Veiazin*,
 &c. the *Nineteen Benedictions* to God : the
Schemonah Afre, wherein giving praise to
 God, they crave at his hands all things
 that are most necessary for them, as Food,
 Health, Understanding, Liberty, For-
 givenesse of sins, &c. which they first say
 in a low voice, and is afterwards repeated
 aloud by the *Cazan*; adding thereto the
 145. *Psalm*, and some certain verses out of
 the Prophets; and that of *Isaiah*, cap. 6.
Sanctus, Sanctus, Sanctus, Dominus Deus
exercituum : Holy, Holy, Holy, Lord
 God of hosts, &c. with the interpretation
 of the said words in *Chaldee* : and after
 all this is said, there followes one Lesson
 more; and in the last place they give
 thanks to God, who hath enlightened
 them to do him service; beseeching him,
 that he would be pleased to bring all men
 unanimously to the knowledge, and wor-
 ship of Him : And so saying, the *Hale-
 lesabeah*, they make an end of their Morn-
 ing Prayers.

8. On Mundayes, and Thursdays, they adde in their Prayers, after the *Schemonah Afre*, certain Confessions, and Penitential Prayers. And these two dayes they account the fittest of the whole week, for a man to indict himself either a Fast, or any manner of Abstinence; calling these two days, *Days of Justice*: because that Anciently, the Magistrates, and Ministers of Justice were wont in their severall Cities; to sit on these dayes, and administer justice; and the Villages, and places adjacent, came all in, as to a Market, to the chief City, or Town, as it were in a kind of relation to the *divine Justice*.

9. In their Afternoon Prayers, they begin with the 145. *Psalm*; then the *Cadisch*; the *Nineteen Benedictions*; the *Schemona Afre*, first in a low voice, and afterwards aloud: and so repeating the *Cadisch* again, they make an end.

10. In the Evening they say certain Praises to God, who bringeth on the Night, and, who loving *Israel*, gave them his Precepts: then the Three Lessons,

called *Chiriath Scheman*: an acknowledgment of his mercie, in bringing them up out of *Egypt*; after that, a prayer, that he would vouchsafe to preserve them that Night from dangers: then 18. *verses* out of the *Prophets*, the *Nineteen Benedictions*, the *Schemona Afre*, in a plain Tone onely, the *Halelo Leshabeah*; and lastly, the *Cadisch*, with which they end their Evening Service.

11. These are the principal parts, of which their three daily Services do consist always: and although that on their Solemn and Feastival days, there are certain other pieces added, suitable to the day, and the present occasion, as shall be declared in its proper place; yet is this the Base and Ground-work of the businesse, both for the Order, and substance of the whole. And thus farre there is no great difference, betwixt the three principal Nations above specified; but they do, in a manner, all conform to this Method in their Devotions.

12. The whole Pentateuch they divide
into

into 48. or 52. *Lessons*, which they call פְּרָשָׁה, *Paraschoth*, that is to say, *Divisions*: and one of these is read every week in the *School*; so that by this meanes, throughout the whole Year, though it should have thirteenth Moneths in it, it will notwithstanding all be read. On Mondaies, and Thursdaies, after the penitential prayers, they take the *Sepher Torah*, or Book of the Law before spoken of, chap. 10. out of the Chest or Ark; and saying the *Third verse* of the 34. *Psalm*; *O magnifie the Lord with me, and let us exalt his name together*; and some others the like, they lay it upon the Table, or wooden Alter: and then taking it out of the Covers, and opening it, there are three persons invited up, to read the beginning of the *Parascha*, or Lesson for the day; One, one piece; and another, another: and these say a *Benediction*, at the beginning, and another at the end. Then the *Cazan*, or Chanter, giveth a blessing upon them; and so each of them promiseth to give something, either to the *Poor*, or to
the

the use of the *School* ; or else to the *Chanter* himself, or to the *Schamas*, or *Minister* Officer. After this, the said *Sepher Torah* is lifted up on high, open, and the Holy Scripture, contained in it, is shewed to all the Congregation ; saying these words out of *Deuter. cap. 4. ver. 44. Ista est Lex, quam proposuit Moses coram filiis Israel, &c. This is the Law, which Moses set before the Children of Israel, &c.* But the *Levantines* use to hold up the Book, in the sight of the People, before they begin to read in it. After this is done, they shut it up, and put it into its Covers, and so lay it up in the Chest again.

13. This Ceremonie, of Reading in This Book, and of Inviting, in this manner, more, or fewer, up to the Reading in it, is said to have been ordained by *Esdra*; and it is done every Festival, and every Fast day ; as shall be hereafter declared in order.

14. And because every one desires, out of Devotion, to have a hand in some or other of these Religious Acts, either of
taking

taking forth, or laying up the Book again, or other the like Occurrences, during the time of Prayers; these Favours are therefore bought of the *Chaunter*; and he that biddeth most, shall have a share in them: and the Money, which cometh in this way, goes either to the use of the *School*, or else to the Poor mans Box.

CHAP. XII.

Of their Priests, and Levites; and of their Wives, and Titles.

IN Ancient Times, while the Temple stood, their *Priests* were onely such as were descended from the stock of *Aaron*; as we read in *Exodus*, chap. 29. and in other places. And these served at the Altar, in offering all their Sacrifices and Oblations, burning Incense, and whatever other Religious Duties were to be performed: and to them was given, not onely those Portions of the Sacrifices there

there set down ; but, of every Beast also that was killed, they were to have the Shoulder, the Head, and the Inwards and likewise the Firstlings of all their Flocks, and Herds ; the Price of Redeeming the First-born of their Sons ; the First Shearing of their Sheep ; Two in the Hundred, at the Gathering in of all their Fruits ; a Piece of Dough, when they made their Bread ; and all other things, set down at large in the Scriptures.

2. The *Levites* were to sing, at the times appointed, in the Temple : and their Portion was, the Tithe of their Fruits ; which they gathered up, going from place to place, throughout the several Villages.

3. But now that they are no longer bound to the payment of these Gifts, except those Jews only, that inhabit within the Territorie of *Jerusalem*, and other parts of *Judaea* ; and also because there are very few of them that have either Lands, or Flocks ; it is hence come to passe, that notwithstanding there are many among

among them, that pretend to have it delivered over unto them by Infallible Tradition; that they are descended of the Stock of the Ancient *Priests*, and *Levites*; yet since the Transmigration hath been so long, and so Universal, these men have no Priviledge at all above the rest: save onely, that the Price of Redeeming the First-born of their Sons, belongs to Them; and besides, they have the Priviledge of being the First in Reading in the *Pentateuch*, when they are invited up to it among others: as was declared in the *Precedent Chapter, Part 12.* They also Bless the People, upon solemn Feastival daies, saying those words out of *Numb. chap. 6. vers. 24. Benedicat tibi Dominus, & custodiat te, &c. The Lord blesse thee, and keep thee, &c.*

4. They may not touch, nor stand under any Roof, or Covered place, where any Dead Person is. The First-born of their Males are also redeemed from Them: as we shall shew, *Part. 4. Chap. 9.*

5. A Priest may not take to wife a woman that hath been put away by a former Husband ; nor any Kinswoman, that hath had the *Caliza*, or been refused by her Husbands Brother : as shall be declared, *Part. 4. cap. 7.*

6. Lastly, in some few Cases, the *Levites* follow in their order, next after the *Priests.*

CHAP. XIII.

Of their Flocks, and Tillage of the Ground.

THEY may by no means sow two sorts of seed together, as Wheat and Barley ; and the like : much less may they sow them together with the stones of Grapes : as it is written, *Levit. chap. 19. ver. 19. Agrum tuum non sers diversum semine, &c. Thou shalt not sow thy field with Mingled Seed, &c.* Neither may they Graffe any Tree, or Plant, as a Nut-
tree

tree upon a Peach-tree, or an Apple-tree upon an Orenge-tree; and the like; neither may they plant young Graffes among their Ploughed Lands: notwithstanding it is lawful for them to eat of the fruit that growes upon the said Graffes, or Trees.

2. If a Man plant any Tree that beareth fruit, he may not eat of the fruit of it, till after the Third year that it had been planted: notwithstanding that Anciently it was the Fourth year also to be brought unto the Temple: and Now it is redeemed, with some little Ceremonie. And this they observe, out of the said *Levit. 19.23.*

3. They may not put together any Beast with another, that is not of the same kind; as an Ass and a Cow, or the like, that they may engender one upon the other: as it is said, *Levit. chap. 19. ver. 19. Fumentum tuum non facies coire cum alterius generis animantibus, &c. Thou shalt not let thy cattel gender with a diverse kind.* Neither may they yoke them together, either

48 *The History of the present Jews*

either in plowing their Land, or drawing a Cart: as it is enjoyned, *Deuter. cap. 22. ver. 10. Non arabis in Bove simul, & asino, &c. Thou shalt not plow with an Oxe, and an Asse together.*

4. In reaping their Corn, they were to leave a part of their field uncut: and so likewise in gathering in their Vintage, they were commanded to leave some Grapes behind them.

5. Every Seventh year their land was left Untilled; and whatsoever sprung up of it self that year, went to the Poor: as we find, *Levit. cap. 25.*

6. The *Firstlings* of the Males of every Clean Beast, as of Cow, Sheep, and the like, if they be without blemish, they may neither eat nor keep for their own use; because Anciently they were to be given to the Priest, or else they were to be redeemed of him. And so, at this time, they may not make any use of them, neither for food, nor any other service, except they should chance to be some way Defective. An Asse must be redeemed with

with a Lamb, given to the Priest; as it is written, *Exod. 13. 13.*

7. If any one find a Nest, in the field, of Clean Birds, that is to say, such as it is lawful for them to eat, and the Damme sitting either upon the Egges, or the young ones, he may not take the Damme with the young; but if he will take away the Eggs, or the young ones, he must let the Dam flie. And this is commanded in the *Chap. 22. ver. 6. Deuteron. Si nidum avis inveneris, &c. If a Birds nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones, or Eggs, and the Dam sitting upon the Young, or upon the Eggs, thou shalt not take the Dam with the Young.*

CHAP. XIV.

*Of their Charity to the Poor, and their
Tenderneſſe ſhewed to their
very Beaſts.*

IT cannot be denied, but that this Nation is very full of Pitie, and Compaſſion, toward all people in want whatſoever: ſeeing that, notwithstanding there muſt neceſſarily a very great number of them be ſuch; the greateſt part of them being Poor, and the whole Nation expoſed to more Misfortunes, then any other People in the world; and beſides, thoſe few Rich men, that are found amongſt them, having neither any Revenues, or Poſſeſſions, which are onely properly to be called Riches: yet notwithstanding do they relieve all their Own Poor, principally; and beſides theſe, what other Perſon ſoever they find to be in want; and that upon all occaſions.

2. In great Cities, the Poor go every Friday, and on the Eves of every solemn Feastival, to the houses of the Richer sort, and of others also that are but of Indifferent Fortunes, collecting their Benevolence; and to all of them is given something, according to each man's Abilitie: besides, that there are the פָּרָנָסִין *Parnassin*, or מְמֻנִים, *Memunim*, men that are deputed to be *Overseers of the Poor*, and which send their Allowances home to their houses; especially to such as have been men of Esteem, as also to those that are ashamed to ask, to the sick, and to poor Widows, who do not so much as stirre abroad all the week long.

3. In each School, or Synagogue, all the Offerings are put together, and Part of That also, which is given for the Favour of being an Assistant in any of the Religious Ceremonies before mentioned, *cap. 11. paragr. 14.* and that which is cast into the Poor man's Box: and all this is distributed among the Poor.

4. But in case of any extraordinary Oc-
G 2
casion;

caſion; as when any Poor man, either of that Citie, or a Stranger, is to marry a daughter, or to ranſome ſlaves, or the like; the aforeſaid *Overſeers* procure a *Promise* to be made him, from each particular man in the Congregation; that is to ſay, the *Chaunter* upon the Sabbath day goes about the School, and ſaies to each particular perſon; *The Bleſſing of God be upon the man; that ſhall give ſo much, to ſuch a Charitable Work.* And becauſe it is unlawful ſo much as to touch any money upon the Sabbath day, therefore every man in particular makes a *Promise* to give what he pleaſeth; and this is called נדבה, *Nedabah, Oblatio Voluntaria, a Voluntary Offering, or Free Gift*: which each man very willingly payeth, the week following, according to the ſum which he had formerly made *Promise* of. And ſo, all the Particular Sums, being put together, are delivered to the Poor man, for whom they were collected.

5. There are moreover, in every Great Citie, ſeveral Fraternities, or Companies
of

of select Officers, who have the charge of many Works of Charitie: as for example, some that take care of the sick; and for the Burial of the Dead; and this is commonly called, גמילות הסדים *Ghemiluth hassadim*: Others, for Simple Alms, cailed צדקה, *Zedacah*: Others, for the Redeeming of Slaves, called פדיון שבדים, *Pidion Shebim*; and some, that have the Charge of marrying Poor Virgins, called חזי בתולות, *Hassi betuloth*: and many others; either more, or lesse, according to the number of the Jews, that inhabite in the said Citie.

6. If any Poor man have any Extraordinary Necessitie, greater then the Inhabitants of the Citie where he lives are able to supply; he then goes to the Principal *Rabbines* of the Citie, and they give him a *Testimonial* under their hands, that he is an Honest man, and one that deserves their Charitie; and withal intreat, that every one would lend him his assistance. Then goeth He, with this *Testimonial*, to all places where any Jewes dwell;

dwell; and whether it be a Castle, Village, or other small place, he is there entertained, a day, or two, with Meat, Drink, and Lodging; and money, at his departing. And if he come to any great Citie, he there procures a Confirmation of his *Testimoniall*, by the Subscriptions of the *Rabbines* of that place; and so is sent to the School, from the *Parnassim*, or the Publick Officers, that have the charge for the Relief of the Poor in that place; and thus, in some one of the forementioned Manners of Collection, he is Relieved, and receives their Assistance.

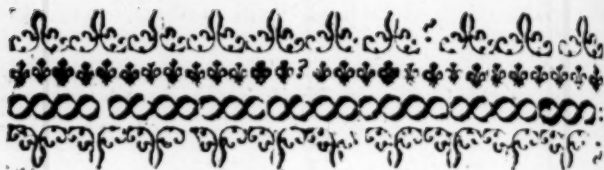
7. The Jews send their Almes yearly, from all parts wheresoever they inhabite, to *Jerusalem*, for the Maintenance of the Poor that live there, and spend their time Praying for the Well-fare of the Whole Nation: as they also do to other Parts of *Judea*; as namely to *Saffet*, *Tiberias*, and to *Hebron*, where the Sepulchres are of the Patriarks, *Abraham*, *Isaac*, and *Jacob*, and of their Wives.

8. Each man in particular may, besides
all

all this, give Alms, when, and how much he pleaseth, according as he shall think fit.

9. They account it also a Work of Pietie, to relieve any one whatsoever that is in Misery, although he be no *Few*; and especially those of the City, or place, where they inhabite: esteeming it an Act of Charitie due to all Mankind, Indifferently; the *Rabbines* having also expressly enjoined them so to do.

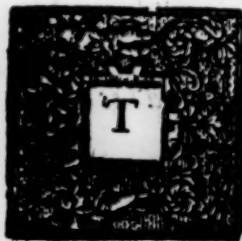
10. And the Greatnesse of their Charitie, and Pity, appears in this; that they are very careful not to torment, or abuse, or put to any cruel death, any Brute Beast; for as much as, they are all of them created of God: according to the *Psalmist*, *Psal. 145. ver. 9. Et Miserationes ejus super omnia Opera ejus: And his mercy is over all his Works.*



PART II.

CHAP. I.

What Language they use in their Ordinary Speech, Writings, and Preaching.



Here are at this time very few among them, that are able to discourse Perfectly in the Hebrew, or *Holy Tongue*, which they call לשון הקדש *Laschion hacodesch*, wherein the Twentie four Books of the Old Testament are written : nor yet in *Chaldee*, which

which is the Language of the תרגום
Targum, or *Chaldee* Paraphrase of the
Bible, and which they commonly spake
before their Dispersion: because they all
generally learn, and are brought up in
the Language of the Countries, where
they are born: So that, in *Italy*, they speak
Italian: in *Germany*, *Dutch*: in the *Eastern*
Parts, and in *Barbary*, they speak the Lan-
guage of the *Turks*, and *Moors*; and so of
the rest. And they have made these
Strange Languages so much their Own,
as that Many of them that have gone out
of *Germany*, into *Poland*, *Hungary*, and *Rus-*
sia, to inhabit, have notwithstanding pre-
served the *Dutch* Tongue in their Fami-
lies, and made it their Mother Tongue to
all their Posterities: as likewise those that
have gone out of *Spain* into the Eastern
parts, for the most part speak the *Spanish*
Language: But in *Italy* they use both the
one, and the other; according to the
place, from whence the Fathers are de-
scended. So that the Common people
every where conform themselves to the
Language

Language of the Nations, where they inhabit ; onely mixing now and then a broken *Hebrew* word, or two, in their discourse one with another: although the Learned sort among them are somewhat more Perfect in the Language of the Scripture, and have it, as it were, by heart. Notwithstanding it is a very rare thing to meet with any among them, except they be their *Rabbines*, who are able to maintain a Continued Discourse in *Hebrew* , Elegantly , and according to the Proprietic of the Language.

2. And besides, in the Pronunciation of the *Hebrew*, they are so different among themselves, that a *Dutch* Jew can hardly be understood by an *Italian*, or an *Eastern* Jew : neither is there any among them that speak more clearly, and exactly according to the Rules of Grammer, which they call דקדוק, *Dikduk*, then the Italian doth.

3. And indeed the Pure *Hebrew* Tongue being of little extent , and very barren of words , there being no other
Books,

Bookes, anciently written, to be found now, save onely the aforenamed Twentie four Books of the *Old Testament*, whence the whole Language was to be fetched; the *Rabbines* have since thought good to enlarge it, by borrowing many words from the *Chaldee*, and some few from the *Greek*, and other Languages, and inventing also severall words for the names of things; in like manner as Writers in all Ages have done, fitting Terms of Art, for the better Understanding of their Philosophy, and other Sciences.

4. This Language is still in use among them, in writing of Books; in all kinds of Contracts; in Bills, either Private, or Publick, and the like. But their Ordinarie Letters of Complement, or Businesse, are written, for the most part, in the Vulgar Language of the place where they are; although sometimes they use the *Hebrew Character*: Onely those of *Morea* still retain the *Hebrew Tongue* also, and use it in their Familiar Letters.

5. In their Preaching they likewise use the Language of the Countrey, that they may be understood by All; that is to say, they cite the Texts of Scripture, and sayings of the *Rabbins* in Hebrew; and afterwards interpret the same in the Vulgar Tongue.

6. Their manner of Preaching, or making Sermons is thus: the Whole Congregation sitting quietly in the School, He that hath a Mind to Preach, (which is easily granted to any that desire it,) either putting on the aforementioned *Taletb*, or else going, without it, up to the Wooden Alter, or Table, spoken of *Par. 1. cap. 8.* begins his Speech there, repeating some Verse or other, out of the *Lesson* for the day, and this is called נִשֵּׂה, *Nosè*: that is to say, the *Text*, or *Subject*, whereof he intends to treat: adding after it some Sentence out of the *Wisemen*, or *Rabbins*; and this is called מֵאָמַר *Maamar*: and so making a kind of Preface, and proposing some certain Subject, suitable to the sense of the aforesaid Passage out of the *Lesson*
for

for the Day, he proceeds on to his Sermon; alledging Texts of Scripture, and the Authoritie of the *Rabbines* in his Discourse, every man as he is able, both for the Style, and Method: which is very different, among the several Nations.

7. And this is done every Sabbath day, and at all the chief Feastivals, for the most part, and onely then: unlesse there be some Funeral Sermon to be made, at the death of any Person of Note, which useth to be done upon any of the Week daies, or working daies, according as the Occasion requireth.

CHAP. II.

*Of their Academies, and Studies, and of the
Originall, and Continuation of the
Gemara.*

They account it the most Pious work that may be, to studie either the *Holy Scripture* it self, or any *Expositions* of it: having regard to that *Command, Deuteron. cap. 6. ver. 7. Et Meditaberis sedens in domo tua, & ambulans in itinere, &c. Thou shalt teach (these words) diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

2. Some few among them studie the קבלה, *Cabalah*, that is to say, *Revealed Speculation*, and the *Secret Theology* of the *Scripture*: Others studie *Philosophie*, and other *Sciences*, both *Natural*, and *Moral*; notwithstanding applying all of them

them to the Understanding of the *Scripture* : for otherwise they would account the studie of these points of Learning a most Dangerous, and Pernicious thing : unlesse it were in reference to the studie of *Physick*, which some of them professe. But the most usuall, and Common studie among them, is, that of the גמרא, *Gemara*, which was properly, and Originally called the תלמוד, *Talmud*, where the use of it is permitted them ; or, where it is forbidden them, they studie the Writings of the *Wisemen*, or *Paraphrases*, and *Abridgments* of the *Talmud*.

3. And for this cause have they their *Academies* also, called by them ישיבות, *Yeshiboth*, where they meet together to Dispute, the *Rabbines* with their Schollers ; but talking all together confusedly, and without any Order at all : and this is usually done in the Mornings, after prayers are ended, every day of the week, except Fridaies, the Sabbath day, and their Festival daies, and their Eves.

4. And because that all the Rites, Precepts

cepts, and Customes of the Jewes, and their Authoritie, are all grounded upon This Book of the *Talmud*, I shall here give the Reader a short Account of the Originall, Order, and Continuation of it.

5. In the first Chapter then of this Book is declared, how that the *Written Law*, which they call תורה שבכתב, *Tora Shebichtab*, *Lex quæ in Scripto*, was given by *Moses*: and the Exposition of this *Written Law*, and Other of their Ordinances, they have received from the Mouth of their *Rabbines*. Now no Part of this Latter was to be put into Writing, so long as the Temple stood: and it was therefore called תורה שבעל פה, *Torah Schebeal peh*, *Lex quæ per os*, *The Law delivered by word of Mouth*, because it was *Traditional*, and delivered over from one to another, by word of Mouth only.

6. But afterwards about one Hundred and Twentie Years after our Saviour Christ, when the Temple was now destroyed, there was a certain *Rabbine*, named *Rabbi Juda*, who, for his sanctitie, and Ho-

Holinesse of Life, was honoured by the *Jewes* with the Title of רבנו הקדוש, *Rabbenu haccadosch*, *Magister noster sanctus*, *Our Holy Master*, who was very intimate with, and greatly respected by *Antoninus Pius* the Emperour, and was also a very Rich man. This *Rabbi Fehuda*, perceiving, that since the Transmigration, and Dispersion of the *Jewes*, the *Traditionall Law* began by degrees to be lost, and to be in danger of being quite forgotten; he makes a Collection, in Writing, of all the Decrees, Opinions, and Traditions of all the *Rabbines*, that had ever been, down to his own time; and this *Collection*, being made in as good a Method, and as short as he could, he called משנה, *Mishnah*, that is to say, *Lex secundaria*, or a *Repeating of the Law*: and he divided it into Six Tracts, or Parts. The first of which treated of *Seeds*, and of *Tillage*: The second, of the *Feastivall daies*: The third, of *Marriages*, and things appertaining to *Women*: The Fourth, of *Dammages*, and *Suites of Law*, and all *Civil Matters*:

Ths Fift, of *Sacrifices*: The Sixt, of *Cleanneſſe*, and *Uncleanneſſe*. And becauſe this *Collection* of his was ſo very brief, and therefore the harder to be underſtood, in ſo much that it gave occaſion of many *Diſputes*, and *Controverſies*, which were raiſed upon It; therefore about ſome *Three Hundred and Fifty Years* after Him, there were two other *Rabbines*, dwelling in *Babylon*, the one of them named *Ravenà*, the other *Ravaſcè*, which collected together all the *Expoſitions*, *Diſputes*, and *Additions*, that had been made upon the *Miſchnah*, down to their own time; adding beſides many *Reports*, *Sentences*, and ſayings of their own, which they found to make any thing to the buſineſſe in hand, and thus making, as it were, the *Miſchnah* to be the *Text*, and all the reſt to ſerve as a *Comment*, or *Expoſition* upon It, they made all up into a Book, which they called תלמוד בבלי, *Ta'mud Baveli*, the *Talmud* of *Babylon*, or the גמרא *Gemarah*, which they divided into Sixtie Sections, called מסכתות, *Maf-*

Massachusetts; but following the Order, and Method of the fore-mentioned First Six Tracts. And although that one *Rabbi Fochanan* had, not many Yeares before, made the like Collection, at *Ferusalem*, which Book is therefore in like manner called *ירושלמי תלמוד*, *Talmud Ferusalmi*, the *Ferusalem Talmud*; Yet by reason of its being too Compendious, and also because of the Roughness, and Uneavenness of the Style, That of *Babylon* hath onely obtained, and is now in use; as being both the Larger, and the easier to be understood. Upon this Later there is a Comment made, by one *Rabbi Solomon Farchi*, called also *רש"י*, *Raschi*, by way of Abbreviation: and there are also extant upon it the Disputations of a certain Academic of *Rabbines*, which they call *תוספות*, *Tossaphoth*: and many are the Extracts that have been made out of this Book; especially Three of the aforesaid Six Tracts; those other Three, concerning *Seeds*, *Sacrifices*, and of *Cleannesses*, being at this day not to be found any where.

7. This *Talmud*, we have here described; was afterwards prohibited to the Jewes, by some certain *Popes*; and then again the use of it was permitted them, by some others: but now it at length continues utterly prohibited; and, in *Italy* especially, it is not read, nor so much as any where to be found.

CHAP. III.

Of the Manner how their Rabbines are created; and of their Authority; and Power of Excommunication.

THe *Rabbines* use not to make any means, for the Procurement of the Title of *Doctor*; yea they rather account it an Argument of Pride, and a shameful thing, to endeavour any such thing; and therefore neither do they put themselves upon the Examination of any. But, when any one is known to be of sufficient

ficient knowledge, and an Apt Person for the Dignity of a *Rabbine*, that is to say, such a one as is sufficiently well skilled in the *Traditional Law*, or that which was delivered by Word of Mouth, how little knowledge soever he hath of the other Humane Sciences; he is by a Common Consent of all, in the *Eastern parts*, accounted a *Rabbine*, and called by the name of **חכם**, *Cacham*, that is to say, a *Wise man*. But in *Germany*, and *Italy*, they are to be honored by the *Ancientest Rabbines*, (and that either in Writing, or by calling them so,) with the Title either of **חבר די רב**, *Caber di Rab*, that is to say, a *Master's Fellow*; which is a kind of a Middle Title of Dignity, and is usually given to Young Men, or to such persons as are not thoroughly versed in the Law; or else of **מורנו**, *Morenu*, or **רב**, *Rab*, that is to say, *Master*, or *Doctor*; and so are they from thenceforth called.

2. These men, that is to say, the *Cacham*, *Rab*, or *Morenu*, decide all Controversies concerning the Things that are ei-

ther Lawful, or Prohibited, and all other Differences ; they execute the Office of Publick Notaries, and give Sentence also in Civil Controversies ; they Marry, and give Bills of Divorce ; they Preach also, if they can ; and are the Chief men in the Academies before mentioned ; they have the uppermost Seats in their Synagogues, and in all Assemblies ; and they punish those, that are Disobedient, with *Excommunication* : and there is generally great Respect shewed unto them in all things.

3. When they *Excommunicate* any one, they Curse him, and declare him Openly to be Excommunicate ; and in this case it is not lawful for any other Jew, either to speak to him, or come within Four Yards of him : neither may He come within the Synagogue, or School ; but he is to sit upon the Ground with his shoes off, as if he mourned for some of his dead Kindred ; and this must he do, till such time as he shall have been absolved by the *Rabbine*, or *Rabbines*, and shall have received

ceived their Benediction.

4. And if it be the Solemn, and Grand Excommunication, then do the People all repair to the School, and lighting Black Torches, and sounding Hornes, they Curse Him that shall do, or that hath done such, or such a thing. And all the Children and the People answer, and say, *Amen.*

CHAP. IV.

Of their Oathes, and Vowes.

THEY are utterly forbidden to swear in Vain; or, so much as to name, without special occasion, any one of the Many several Names of God: according to that Commandment in the Decalogue, *Exod. Cap. 20. ver. 8.* and *Deuteron. cap. 5. ver. 11.* How much more unlawful then is it, to swear Falsly by it, and to defraud any thereby: as it is written *Levit. 19. ver. 12. Non perjura-*

his in nomine meo, &c. Thou shalt not swear by my Name falsely; neither shalt thou profane the name of thy God.

2. Neither are *Vowes* very Commendable, in their Esteem; yet when they are made, they ought to be kept. Nevertheless the Husband may dispence with, or break any *Vow* of Abstinence, that his Wife shall have made, and that without her Consent too; provided he do it within the space of 24. houres, after he heard of it. And the Father may in like Manner break, or dispence with a *Vow* made by his Daughter that is a Virgin: according to that of *Num. 30.* where these things are spoken of at large.

3. They have a Tradition also, that, if a Man, or a Woman, make a *Vow*, or take any Oath whatsoever; if it be not to the Prejudice of of any Third Person, that it should be broken; and if it may, upon any tolerable pretence, or reason, be wisht unmade again; in this Case any one of the Principal *Rabbines*, or any other Three men, though they have not any Title of Dignitie,

Dignity, may absolve, and discharge them from it. So that, He that would be absolved from any Vow, by him made, goeth either to a *Rabbine*, or to any Three other Men; and they, hearing his reasons why he repents himself of having made such, or such a Vow, if the thing seem but Reasonable, they say unto him thrice, *Be thou absolved from this Vow*, &c. and so he is discharged.

CHAP. V.

Of their dealing in Worldly Affaires, and of their Usury.

THEY are commanded, both by the Law of *Moses*, as also by that of the *Rabbines*, or the *Traditionall* Law, to carry themselves most Uprightly in their Dealings, and to defraud, or cozen no man, neither *Jew*, nor other: observing alwaies, and with all sorts of men, those Just Waies of Dealing, which are commanded

commanded them in many places of the Scripture; and particularly in *Levit. cap. 19. ver. 11, 13, 15, & 33.* to the end of the Chapter.

2. And those men, that have given out, of Them, some in Speeches, and others in Writing, that they swear every day, (and account it a godly work,) to endeavour to defraud, and cheat the Christians, is a most Grosse Untruth, and scattered abroad by these men, onely to render them more Odious among the Nations, then they are. Whereas, in truth, many of the *Rabbines* have commanded them the clean contrary, in their Writings: out of which, *Rabbi Bechai* hath made a full Collection of the passages, that concern this particular, in his Book Intituled, *Cad hachemah*, under the Letter, *Ghimel Ghezelah*: where he saith, that it is a far greater sin, to defraud one that is not a Jew, then to defraud a Jew; in respect of the scandal, which by this means is given; besides the wickednesse of
of

of the Act it self: and this they call **חלל
שם**, *Chillul haschem*, To profane the Name (of God.) which is one of the Greatest sins that can be. So that if there chance to be found any among them, who is a Fraudulent, Cheating person; it must be imputed to the Dishonestie, and Baseness of that Particular mans Disposition; and not, that he is any way prompted thereto, by any Encouragements, either found in the Law, or any way given him by the *Rabbines*.

3. True it is, that by reason of the Distresse, into which their so Long Captivitie hath brought them, and their not being suffered to enjoy any Lands, or Possessions at all, or to exercise many other kinds of Merchandisings, and waies of Traffick, that are of Reputation, and Profit; they are at length become much abased in Spirit, and have degenerated from the Ancient Israelitish Uprightnesse, and Sinceritie.

4. In like manner as, for the same reason, they have made it Lawfull to take
Use-

Use-money : notwithstanding that which is said, *Deuter. 23. ver. 19, & 20. Extraneo fœnerabis, & fratri tuo non fœnerabis, &c. Thou shalt not lend upon Usury to thy Brother, &c. Unto a Stranger thou mayst lend upon Usury, &c.* Where, by the word *Stranger*, it is clear, that no other could be meant, but onely those Seven Nations, of the *Hittites, Amorites, Jebusites, &c.* from whom God commanded them to take even their Lives also. But for as much as, Now, they have no other way of Livelihood left them, but onely this of *Usury*; they allege it to be Lawful for Them to do this, as well as for the rest of their Brethren by Nature.

5. And These Seven Nations are onely meant, in all those places, where ever the *Rabbines* permit any *Usurie*, or any *Extortion* to be used; seeing that the same is so often permitted unto them in the Holy Scripture, and, without all doubt, none of those Nations, among whom they are at this Present dispersed, and suffered to inhabite; and do likewise receive
all

all Courteous Usage, from the Princes of the several Nations ; especially among the Christians : seeing that, This would be a Crime, not onely against the Written Law , but against that of Nature also.

CHAP. VI.

Of their Contracts, Evidences, Witnesses, Judges, and Judgments.

E Very Contract, or Agreement, is concluded by each of the Parties touching the skirt of a Garment, or other *Cloath of Witness* : and this is done, as it were, in form of an Oath, and is called, קנין סודר, *Kinian Sudar, Possessio per Sudarium, (sive Pannum :) a Bargain by a Cloath, or Handkerchief.*

2. The Writings drawn by a *Publick Notary*, are of no Authoritie at all among Them, unless they are subscribed by *One Witnesse* :

Witnesse: and any writings whatsoever, either of Bargaines, Wills, Marriage, Divorce, and whatever other Business Imaginable, if they be signed by *Two Witnesses*, they are of Force and Validitie.

3. If any man would have his Writings to be of Force, for ever after, and in all places whatsoever; he then adds, a Confirmation to them, by adding *Three Others*, to the Former; and These are called *Judges of that Case*.

4. When any *Witnesses* are, in any business, to be examined, their examinations must be taken, in the presence of the person Accused, or of the Adverse partie.

5. When any Differences, or Controversies of what nature so ever, do arise, the principal *Rabbines* are the Judges of them, in most parts of the World: or else, they refer the Business to Arbitration, putting it into the hands of Two or Three of their Friends, that are Indifferently ingaged to both parties.

6. Their manner of Giving Judgments is agreeable to the Rules set down by

by the *Rabbines* at large, in many of their Books: and particularly in a Book called by them, חשן משפט, *Chosen hammischpat*, *Pectorale Judicij*, *The Breast-plate of Judgment*: and in many of their *Resolutions of Cases Proposed*, which they call, שאלות תשובות, *Scheeloth*, *Teschivoth*; Questions and Answers: which are taken, for the most part, out of *Exod. cap. 21. Hec sunt Judicia, &c.* Now these are the *Judgments*, which thou shalt set before them: and the following, *cap. 22. & 23. and Deuter. cap. 22. 23. 24. 25.* and lastly, according as the Judge, in Reason, shall think meet, who is to have regard both to the Person, the Case in Controversie, and the Circumstance of Time.

7. In Criminall matters they, in all places, submit themselves wholly to the Punishment of the Prince, under whose subjection they live. Onely in Case of offending against any Rites of their own Law, they are liable to *Excommunication* by their *Rabbines*, as hath been formerly said, *chap 3.*

CHAP. VII.

*Of Meats that are Forbidden them;
and how they eat their
Flesh.*

THEY may not eat of any Beast, that is not Cloven-hoofed, and which cheweth not the Cud; as Oxen, and Sheep do: but not either Conies, Hares, or Hogs. Neither may they eat any Fish; that hath not Scales, and Fins: nor, that is covered with a shell: Nor any Birds of prey, nor any creeping thing: as is specified at large, *Levitic. cap. II.*

2. And for this reason, they eat not any thing that is dressed by any other, then of their Own Nation: nor use any of their Vessels, or Kitchen Implements: least haply they might have been formerly used, in the Cooking of some or other of the Meats Forbidden them: as
hath

hath been formerly touched, *Part. i. Cap.*

3. Neither do they use any other bodies
Knife.

3. They eat not the Fat, either of an
Oxe, Lamb, or Goat: according to the
Command given Them, *Levit. cap. 3. ver.*
17. Nec sanguinem, nec adipem omnino co-
medetis, &c. It shall be a perpetuall Statute
for your Generations, throughout your dwell-
ings, that ye eat neither Fat, nor Blood. Nei-
ther do they eat of the Sinew of the thigh:
observing that which is written, *Genes. 32.*

ver. 32. Quamobrem non comedunt ner-
vum filii Israel, &c. Therefore the Children
of Israel eat not of the Sinew which shrank,
which is upon the Hollow of the Thigh unto
this day, &c. and therefore of what Beast
soever they eat, they are very carefull to
take away all the Fat, and the aforesaid
Sinew. And hence it is, that in many pla-
ces of *Italy*, and especially in *Germany*, they
eat not at all of the Hinder Quarters of
the aforenamed Beasts: because there is,
in these parts of the Beast, both very
much Fat, and also the Forbidden Sinew.

92 *The History of the present Jews*

and it asketh so much care to cleanse the parts of these, that there are few that are able to do it, or dare undertake it.

4. They may not eat the Blood of any Beast of the Earth : as it is written, *Levit. cap. 17. Repleatur omnis anima ex vobis, non comedet sanguinem, &c.* and in many other places : neither yet will they eat an Egge, least happily there should be some string, or small thread of Blood within eat. And perhaps it was for this reason, that they were forbidden to eat any Beast of the Earth, or any Bird of the Ayre, except they first cut the Throat of it, that so the Blood might go out.

5. This Act of Cutting the Throat, or *Sticking* of any Beast, must be performed by the hands of one that is very well versed in it, and skilled in all the Necessary Circumstances that belong hereto : for example, he must slit the Gullet, with a sharp Knife, that hath no Notches, or Cracks in the Edge of it, thrusting it nimbly in, as far as needs, that so the Blood may issue out in a free Uninterrupted stream :

stream: which Blood is poured upon
some dry part of the Ground, or into
Ashes; and afterwards covered with the
said Ashes, or part of the Earth: as it is
commanded, *Levit. cap. 17. ver. 13. Fun-*
das sanguinem ejus, & operiat illum terra:
He shall pour out the Blood thereof, and cover
it with dust.

6. They may not cut off a Joyn of
any Living Beast, and eat it, either Boyl-
ed, or Raw.

7. They may not kill, in the same day,
a Cow, and her Calf; nor an Ewe, & her
Lamb; nor a Shee-goat, and her Kid; nor
the Sire of any Beast, with the Young, if
they know it: as it is commanded, *Levit.*
cap. 22. ver. 28. Sive illa bos, sive ovis, non
immolabuntur una die cum fœtibus suis: And
whether it be Cow, or Ewe, ye shall not kill it,
and her young, both in one day.

8. If any Beast, or Bird, of the number
of those which it is lawful to eat, die of it
self, or were killed in any other manner,
then hath been said, they may by no
means eat of it.

9. And if by chance it should have had any Bone broken in its Life-time, in certain parts of the Bodie, which are specified by the *Rabbines*; or if it were any way hurt, so that it might have died of That hurt, they must not eat of it.

10. So likewise, if in the Bowels of any Bird, there should chance to be found any Thorn, or sharp Prick, that had got into the Bodie of it; or, in the Bodie of any Four-footed Beast, any Impostumation, or Swelling, or that the Lungs grew to the sides, (all which Particulars they very diligently search into, after they have killed it :) they must not eat of it : Observing all these Circumstances, from that which is written, *Exod. cap. 23.* toward the End of the Chapter; and likewise in other places.

11. From this Prohibition of Eating of Blood it is, that they put all their Flesh into Salt, letting it lie in it for the space of an Hour, before they put it into the Pot, or Pipkin, to be boiled; that so it may be the more thoroughly cleansed from the Blood:

Blood : for, otherwise they may not eat of it, unlesse it be rosted. And for this reason also they never boil the Liver, because it is wholly made of Blood : but they either broil it upon a Gridiron, or upon the Coles; or else they rost it thoroughly.

12. But in the several Kinds of Fishes which it is Lawfull for them to eat, they observe none of all these things afore-said : because they are not forbidden to eat these in their Blood ; or to eat them, though they die of themselves, or otherwise.

13. They may not eat Flesh, and Cheese, or Milk-meats, together : observing this, from what is delivered *Exod. 23. ver. 19. Non coques hœdum in Lacte Matris sue, &c. Thou shalt not seeth a Kid in his Mothers Milk* : that is to say, Thou shalt not seeth Any Beast, in Any Milk. Whence it is, that they not onely observe, not to eat them together, either boyled, or otherwise ; but they also forbear to eat them, at the same Meal ; nor

yet will they eat Cheefe within an hour, after they have eaten Flesh: because they conceive, that haply some of the Flesh may stick betwixt their Teeth, and so may chance to mixe together with the Cheefe: But if they eat Cheefe first, by it self, they may afterwards eat Flesh, if they please.

14. And for this reason every one hath several Vessels, for the dressing, and serving in of their Meat; and likewise several Knives; one for Cheefe, and another for Flesh; which have their different Marks too, that they may be known by: as hath been formerly said, *Par. I. cap. 3.* And if by Mistake, any one chance to dresse either of These in the Vessels appointed for the other; or in case it should be put into it while it is Hot, they may not eat thereof; and the Vessel, or Dish, if it be of Earth, must not be used any more.

15. They eat not any Cheefe, which is not of their own Making, or which they have not seen made, and with their
Own

Own Rennet too : left by chance there should be mingled together in it, the Milk of some Forbidden Beast, or that some of the Skin had been mixed together with the Rennet ; and so there would be both Flesh, and Cheese, in one : or else lest it might have been boiled in a Kettle wherein some Forbidden thing had formerly been dressed. And That Cheese, which they have seen the Making of, they set a Mark upon ; that so they may know it again.

16. The *Rabbines* have delivered also in their Traditions, that it is not Lawfull to eat Fish, and Flesh, together ; because it is not unwholesome so to do. : but, now, there are very few that observe this.

CHAP. VIII.

Of their Drink.

THere are some, who observing an Ancient Tradition of the *Rabbines*, hold it unlawful for a Jew, to Drink any Wine that is made, or ordered by any, but a Jew: and this is still observed, amongst the *Dutch*, and *Eastern* Jews. But in *Italy*, they observe no such thing; alleging for themselves, that haply This might have been an Ordinance made by some of those *Rabbines*, who lived among Idolatrous Nations; that by this means they might avoid all Commerce with Them: but it cannot have respect unto the People, amongst whom They live; whom Themselves confesse, to be no such Men.

2. There are Many Ceremonies used, in their Drinking; as namely, at the Beginning, and End of their Feasts, at their Marriages,

Marriages, Circumcisions, and at other times : at which times they use a Certain Thanksgiving, over a Vessel of Wine, and so Drink of it : and every time that they Drink, both before, and after they have drunk, they say a Benediction : as having this Liquor in great Veneration, of which it is said, *Psal. 104. ver. 15. Et Vinum quod latificat cor hominis, &c. And Wine that maketh glad the heart of Man, &c.* and in the book of Judges, cap. 9. ver. 13. *Vinum meum, quod latificat Deum, & homines. And the Vine said unto them; Should I leave my Wine, which cheareth God and Man? &c.*

CHAP.

CHAP. VOIX.

of their Making their

Bread.

WHen they have made any Bread, that is to say, any Lump of Dough, of the Bignesse of Fourtie Eggs; they first take a Cake out of it, as it is commanded, *Num. cap. 15. ver. 20, & 21. De primitiis pastarum vestrarum dabitis Domino, &c. Ye shall offer up a Cake of the First of your Dough, for an Heave-Offering, &c.*

2. This Cake was Anciently given to the Priest: but Now, they take and cast it into the Fire, and burn it.

3. And This is one of the Three Precepts, which the Women are enjoined to observe; because They commonly make the Bread,

CHAP.

CHAP. X.

Of their Manner of sitting at

Meat;

BEfore they sit down to Meat, they are bound to Wash their Hands very carefully; wherein the Rabbines have delivered very many Subtilties, and nice Circumstances to be observed: as they have likewise done, about the Washing of Hands every Morning; as hath been before touched, Part. I. cap. 7.

2. After they are sat down, they use to say, for the most part, the 23. Psalm, *Dominus regit me, &c. The Lord is my Shepherd, therefore can I lack nothing, &c.* and afterwards the Master of the House takes a Loaf of Bread, and saies a Benediction over it; which having done, he breaks it, and gives to each person at the Table, a piece of it, about the bignesse of a great Olive: and afterwards, every one eats,

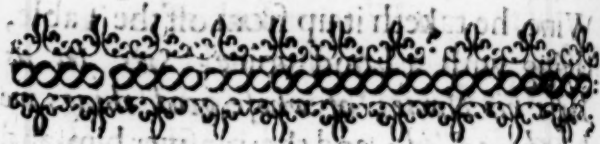
eats, as much as he pleaseth. And so, the first time that any one drinketh, he sayeth the Benediction before set down, *Part. 1. cap. 9.*

3. The *Rabbines* have delivered many particular Circumstances, relating to Civilitie, and Modestie, which are to be observed, during the time of sitting at Meat: and in particular, that they must not cast upon the ground, nor trample under feet, any Bread, or other Meat, that they seem not to despise Gods gifts.

4. When they have done Eating, they Wash their Hands, and take up their Knives from off the Table: because, say They, the Table represents the *Altar*, upon which no Iron Tool was to come: and many use to say the Psalm, that was used to be said by the *Levites* in the Temple, on that day of the Week: and likewise the 67. Psalm, *Deus misereatur nostri, &c. God be mercifull unto us, and blesse us, and cause his face to shine upon us, &c.* And if they be Three, or More, that eat together; then doth one of them command a
 Glasse

Glasse to be Washed, and filling it with Wine, he taketh it up from off the Table, saying with a Loud voice; *Sirs, let us Blesse his Name, of whose good things we have been filled:* and they answer him, and say, *Blessed be his Name; who hath filled us with his good things, and by whose goodnesse we live.* And thus they proceed, in giving Thanks to God, *who giveth Food to every thing: wha gave the Land of Promise to the Ancient Fathers: beseeching him, that He would again build up Jerusalem.* After this, the Master of the House bleisseth them, and prayeth for Peace: and having so done, he giveth to each of them a little of that wine, which he hath in his Glas; and he himself also drinks of it: and so they rise from Table.

PART.



PART III.

CHAP. I.

Of the Feast of the Sabbath.



The Jews have the Sabbath in very great Veneration, and far above all the Other Festivals; as being in so many several places of the Scripture made mention of, and commanded to be kept, even from the very Creation of the World: as namely in *Gen. cap. 2.* and Twice, in the *Decalogue*; besides very many

many other places, where the doing of any manner of Work is forbidden, and a Rest upon that day enjoined to All.

2. The several Works, forbidden upon that day, are reduced by the *Rabbines* to Thirtie Nine Heads; under which are comprehended all kinds of Work whatsoever. And the Heads are these, to Plough, to Sow, to Mow, to bind up in Sheaves, to Thresh the Corn, to Winnow it, to Try it, to Grind it, to sift the Meal, to Knead dough, to Boile, to Lop or Shread, to Whiten any thing, to Card, to Spin, to Wind in Scaines, to Warp, to Weave, to Die, to Tie, to Untie, to Sewe, to Tear asunder, to Build, to Break down, to Use a Hammer, to Chase any Beast, to Kill it, to Flea it, to Dresse it, to Fetch off the Hair of the Skin of it, to Cut it out into Joynts, to Write, to Cancel, to Rule Paper, or the like, to Kindle a Fire, to Quench it, and to Carry any thing from a Private place to a Publick. These are the General Heads, under which are comprised all the particular Kinds,

Kinds, that are Reducible to these Generals: as for Example, To Use a File upon any thing, is comprehended under the Title of Grinding of Corn: because that, in Both these, One Body is reduced into Many. So likewise to make any thing to Coagulate, or to gather into a Curd, is comprised under the Title of Building: because that in both these, One Body is made up of Many: and so in all the rest. And all these things, that are herein to be observed, are with very great Subtiltie, and Punctualitie delivered by the *Rabbines*; who have declared at large, how, and in what manner these Particulars are to be observed.

3. They may not either Kindle, or Put out a Fire: according to that which is commanded, *Exod. cap. 35. ver. 3. Non succendetis ignem in omnibus habitaculis vestris, die Sabbati: Ye shall kindle no Fire throughout your habitations, upon the Sabbath day*: and therefore neither do they meddle with any Fire, nor touch any Wood that is on fire, nor Kindle any, nor put

put it out ; nor do they so much as Light a Candle upon the Sabbath day. And if the place be Cold, where they dwell, except they have any Stoves, or Hot-houses ; or else, have some one that is no Jew, to kindle a Fire for them ; or, had so ordered the matter aforehand, that the Fire should kindle of it self at such a time ; they must even be content to sit in the cold all that day.

4. And therefore they Dresse not any Meat upon the Sabbath day themselves, neither do they cause any others to do it for them : neither may they eat any thing that is either Dressed, brought forth into the World, or any Fruit gathered in, upon that day.

5. They may not carry any Burthen upon that day ; and therefore no man is to have upon his back any thing, that is not of his Necessarie Apparel, and tied on : for otherwise, they say, it is to be accounted as a Burthen, or Load. And the same is observed by the Women, in their Dressings, and in that of their Children,

108 *The History of the present Jews*
and Servants; and even of their Beasts
also : seeing it is so commanded, *Exod.*
cap. 20. and likewise *Deuter. cap. 5. ver. 14.*
Non facies in eo quicquam operis, &c. In it
thou shalt not do any work, Thou, nor thy Son,
nor thy Daughter, nor thy Man-servant, nor
nor thy Maid servant, thine Oxe, nor thine
Ass, nor any of thy Cattel, &c.

6. It is not lawfull to treat upon any
Publick Affairs, or to make any Bargain,
or to make any Order, touching Buying,
Selling, Giving, or Taking into Possessi-
on : as it is written, *Isaiah, cap. 58. ver. 13.*
Si averteris a Sabbato, &c. If thou turn away
thy foot from the Sabbath, from doing thy
pleasure on my Holy day, and call the Sabbath
a delight, the Holy of the Lord, Honourable;
and shall honour Him, not doing Thine Own
ways, nor finding thine Own pleasure, nor
speaking thine Own words, &c.

7. They may not touch, or handle, any
thing of Weight, or burthen, nor any
Tool, or Instrument, of any Act, or
Work, that may not be done upon the
Sabbath.

They

8. They may not walk above a mile from the Citie, or place where they dwell, that is to say, Two Thousand Yards.

9. There are besides these things, many other Particulars, Forbidden by the *Rabbines*, for the more certain avoiding of all manner of Businesse, or Work of Handicrafts to be done that day: as for example, The handling of any Money, which is the Cause, and Occasion of all manner of Trading: as likewise Riding on Horseback, Going by Water, Playing upon any Musical Instrument, or Bathing.

10. In case of any Persons being Ill or Diseased; if the Grief require onely the Chirurgeons hand, there are many, and severe Restraints laid upon them by the *Rabbines*. But if the Physicians help be necessarie, if he esteem it a sicknesse of any danger, although it be not great, and so likewise in Case of any Woman being newly brought to bed, the Physician hath Libertie to do any thing.

11. On Friday then, every one provides himself of whatsoever he shall need the

day following : as the Children of Israel did of old , in gathering their *Manna* : as it is written, *Exod. cap. 16. ver. 5. Die autem sexto, parent, quod inferant, &c.* And it shall come to passe, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And they account it a Good Work , to spend Liberallie that day , in honour of the Feast : as it is written in *Isaiah, cap. 58. ver. 13. Et glorificaveris eum &c. and shalt honour Him, &c.* and they willinglie employ themselves, even in the Meanest Offices, that are any whit tending to the Honour of the Sabbath.

12. They do not begin any kind of businessse, or work, upon the Friday, unlesse they are very well able to finish it fully, some while before the Evening comes on : and when it is now within an hour of Sun-set, they set their Meat on the Fire in the best manner they can, that so it may be readie to eat , against the next day : and having done this, they make an end of working any more , till the Sabbath

bath be over. In many Cities there is one that is appointed to go about, and proclaim the Approaching of the Sabbath, about some half an hour before the time that it is to begin: that so they may dispatch, and quit their hands of all manner of businesse whatsoever, before the beginning of the Feast.

13. When the 23. hour then of Friday is now come, about half an hour before Sun-set, the Feast is understood to be begun; and then also the Forbearing from all Works that are Forbidden, begins to take place. And now the Women are bound to set up a Lamp in the house lighted, which used to carry Four, or Six Lights at least: and this Lamp burneth the greatest part of the Night. They also spread the Table with a Clean Table-cloth, and set bread upon it; and over the Bread, they spread a long narrow Towel, which covers it all over: and this is done, say They, in Memorie of the Manna in the Wildernesse, which in like manner descended upon the Earth, being covered

beneath, and having a Dew on the top of it; and on the Sabbath, it fell not at all.

14. There are many that shift themselves at that time, putting on clean shirts, and washing their Hands and Face; and so go to the School, where they say the 92. Psalm: *Bonum est confiteri Domino, &c.* It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Thou most High, &c. together with the accustomed Prayers; withall, naming the Sabbath in their Prayers: and rehearsing those Verses of Genesis, cap. 2. *Igitur perfecti sunt Cæli, & Terra, &c.* Thus the Heavens, and the Earth were finished, and all the Host of them. And on the seventh day God ended his Work, which he had made, &c. And God blessed the seventh day, and sanctified it, &c.

15. Then do they return, each man to his home; and if they salute any one that night, they do not say unto him; *Good Even*; Nor the next day, *Good Morrow*; but alwaies their salutation is, *A good Sabbath to you*: and so the Fathers blesse their Chil-

Children, and the Masters their Scholars ; and some use to say certain Verses, in Praise of the Sabbath, either before, or after Meat, according as the Custome of the place is.

16. When they are set down to Meat, the Master of the Familie takes a Bowl of wine in his hand, and saying the afore-cited Verses of *Gen. cap. 2. Igitur perfecti sunt Cæli, & terra, &c.* he giveth thanks to God, who hath given them the Commandment of keeping the Sabbath: and so he blesteth the Wine, and drinketh of it; and afterwards gives a little of it to each person at the Table with him. Then doth he rehearse the 23. *Psalm: Dominus regit me, &c. The Lord is my Shepherd, therefore can I lack nothing, &c.* and so blesteth the Bread, and giveth of it to all: and after this they eat, every one as much as sufficeth him: as they likewise do, each Meal the day following. When they have done, then do they wash their hands; and so perform all those other ceremonies, that we have before set down,

Par. 2. cap. 9. speaking of their Manner of sitting at Meat. Some use to say, after Meat, the 104. *Psal. Benedic anima mea domino, &c. Blesse the Lord, O my Soul, &c.*

17. The next Morning they rise later, then they usuallie do on the Week daies, and go to the School; where, after the singing of many *Psalms*, and the Accustomed Prayers, together with certain *Laudatory Prayers*, in honour of the Sabbath, they take out the Book of the *Law*, before spoken of, and read the *Lessons*, or Portion of it, appointed for that day; and this is done by seven persons: after this, they read some place or other, out of the *Prophets*, which they find to be most suitable to the Ordinarie Lesson for the day: and this is called *הפטרה*, *Haphtarah*, *Letitio Dimissoria*, a *Dimissory Lesson*: and this is read by some Child, for the most part, to exercise him in Reading the Scripture.

18. After this, they take the said Book, and holding it up on high, that it may be seen

seen by all, they bleſſe all the Aſſiſtants.

19. Then is there a ſolemn Benediction ſaid, for the Prince of that State, under which they live; wherein they pray to God, that he would preſerve Him in Peace, and Quietneſſe, and that he would proſper Him, and make Him Great, and Powerful, and that he would alſo make Him Favourable and Kind to their Nation: obſerving to do thus, from that Paſſage in *Jerem. cap. 29. ver. 7. Et quaſite pacem Civitatis, &c.* And ſeek the peace of the City, whither I have cauſed you to be carried away Captives; and pray unto the Lord for it: for, in the peace thereof, ſhall ye have peace. After this, they ſay another Prayer, called *מוסף. Muſaph, Additamentum, an Additional Prayer*; wherein is read the ſacrifice that was wont to be offered in the Temple: and thus is their Morning Prayer ended.

20. They have their Sermons alſo, or Preaching; which is performed, either in the the Morning, or in the Afternoon, in the

the School, or some other place designed for that purpose : wherein they treat of Good Manners, and reprove Vices, fitting their Discourse to the Ordinarie Lesson for the day, that was taken out of the *Pentateuch*, and citing many Sentences out of the *Rabbines* : as hath been formerly declared, *Par. 2. cap. 1.*

21. In the Evening they repair to the School again ; where, after the Ordinarie Prayers are said, there is added a Commemoration of the Sabbath ; and the Beginning of the Lesson for the Week following is read, out of the *Pentateuch*, by three persons.

22. They use to make three Meals, that is to say, they sit down to meat three times, during the time that the Sabbath lasteth : namely once, on Friday night, and twice the day following : doing this, in Honour of the Feast. And the Tablecloth continues laid all the day long.

23. In the Evening, when the time is come that they can now see three stars of the middle Magnitude, they account the Sab-

Sabbath to be at an end ; and it is now lawfull to do any manner of work, so soon as ever the Evening Prayer is begun ; to which they make the lesse haste, that they may not seem to Anticipate, or end the Sabbath before the due time.

24. They adde, to the Ordinarie Evening Prayers, a certain Commemoration, or Acknowledgment of the *Sabbaths*, being a day distinguished, and set apart, from the *Week-daies* ; saying also the 91. *Psalm*, *Qui habitat in Adjutorio Altissimi*, &c. *He that dwelleth in the secret place of the most High*, shall abide under the shadow of the *Almighty*, &c. and many other Verses out of the Scripture, treating of Blessings, and Prosperitie, and the like.

25. Then returning, each man to his own home, they light a Torch, or Lamp, with two wicks in it at least ; and taking a Bowl of Wine in one hand, and sweet spices in the other, they say certain verses out of the Prophets, touching Prosperitie and Blessings ; and also out of the 116. *Psalm*. *Calicem salutis accipiam*, &c. *I will*
take

take the Cup of Salvation, and call upon the name of the Lord : and likewise out of Esther, cap. 8. ver, 16. *Judeis autem nova lux, &c.* The Jewes had Light, and gladness, and joy and honour : and the like ; praying withall, that the week following may be prosperous unto them. After this they blesse the wine , and the sweet spices, withall smelling to them, that so they may seem to begin the week with delight, and pleasure : then do they also blesse the Light of the Fire, which as yet hath not been made any use of ; withall looking upon their own heads, because now they may fall to their work again. And all these things are, with them, of very mysterious signification. Now the meaning of all this is, to signifie, that the *Sabbath* is now ended , and that that Instant of time divides it from the *Working-daies* : and having so said, it is quite finished. Now all this Ceremonie is, for the same Reason, called *הבדלה*, *Habdalah* ; which is as much as to say, *Distinction* : which being now ended, they cast a little of

of the wine upon the ground, in token of joy, and gladness; and some use to sing certain songs, and verses, Ominating Prosperitie, and good Fortune the week following. And from henceforth it is lawfull for them to do any work.

26. When they salute one another that night, they do not say, *God give you a good Night*; but, *God send you a good week.*

CHAP. II.

Of the Beginning of their Moneths; and of their Order, and Names: and of the Thirteenth Moneth.

THe Jewes reckon their *Moneths*, according to the Revolution of the Moon: so that every Moneth contains 29 daies, and the third part of a day: and every *New-Moon* is the Beginning of a moneth.

Here

2. Heretofore in Ancient times, they were used to send forth two, out of the *Sanhedrim*, that is to say, the Judges of *Jerusalem*, to be Witnesses of the New Moon's Appearance: which as soon as they had discovered, they presently returned, and gave notice thereof to the rest of the *Judges*; who immediately appointed, and published that day to be, *Caput Mensis*, the Head, or Beginning of the Moneth: and in this manner did they Order the businesse, for the finding out the Times, that all their Festivals were to be kept at. But now since the destruction of the Temple, it is done by Computation; and there is Yearly a Kalendar, or Monethly Almanack made, and Printed, by which they may find out the Age of the Moon, together with the time of its Change, and the four Quarters, with all the Festival daies throughout the Year, and all other the like things. And they Now set down in their Kalendars, the Festival daies of the Christians also, for the better Ordering of their businesse, and Affairs, wherein they have

have to deal with Them.

3. Their *Caput Mensis*, which sometimes is two daies together, that is to say, the End of One Moneth, and the Beginning of the Next, is a Feastival Time with them. as it is commanded, *Num. 10. ver. 10.* Also in the day of your gladnesse, and in your solemn daies, and in the Beginnings of your Moneths, ye shall blow with the Trumpets over your Burnt-Offerings, &c. and also because there was then a New Sacrifice to be Offered: as is enjoined in the 28. Chap. ver. LI. And in the beginnings of your Moneths, ye shall offer a Burnt-Offering unto the Lord; Two Young Bullocks, and One Ram, &c. But yet it is Lawfull, on these Daies, to do any manner of Work, or Businessse: Onely the Women use to abstain from working, on these daies. The Solemnitie of these Feasts is shewed, chiefly in Feeding more Plentifully, and being more Frolick at their Meat.

4. At the time of Prayers, there is notice given to all, that That day is the Beginning of the Moneth: and so they say
cer-

certain *Psalmes*, from the 113. unto the 118. Then do they take Out the Book of the Law; and the Lesson is read by Four persons. After this they adde the *Mn-saph*, wherein they make mention of the Sacrifice, that was wont to be offered upon that day.

5. The next Sabbath Eve, after the Change of the Moon; or else, the next Evening after the New Moon hath first appeared, they all meet together, and say a Laudatorie Prayer to God, who hath created the Planets, and that reneweth the Light of the Moon: and leaping uptowards Heaven, they pray that they may be defended from their Enemies, repeating that Verse out of *Exod. cap. 15. Fear and Dread shall fall upon them, &c.* and they commemorated the Prophet *David*: and so saluting each other, they depart, each man to his several home.

6. The Names of the Moneths are these,
 חֲשׁוֹן כְּסֵלִי שֶׁבַת שֶׁבַת אֲדָר
 נִיסָן אִיָּר סִינִי תַמָּז אֵב אֱלוּל
Tifri, Hafsuan, Kislev, Tebeth, Schebat,
Adar,

Adar, Nisan, Fiar, Sivan, Tamuz, Ab, Elul: answering to our Moneths, *September, October, November, December, January, February, March, Aprill, May, June, July, August*: beginning to reckon them, from *Tisri*, that is, *September*: as we shall shew hereafter more fully, *Chap. 5.* when we come to speak of their *Caput Anni*, or Beginning of the Year.

7. Now that they may make the Solar, and Lunar Year Equal; every Revolution of Nineteen Years, they make seven to consist of thirteen Moneths; that is to say, every second, or third Year, one: and this they call מעובר, *Meubar*, or שנה כעוברת *Schanah Meubereth*, *Annus Intercalaris*, or a *Leap-Year*: and they make the moneth *Adar*, which falls betwixt our *February, and March*, to be Double, the *First Adar*, and the *Second Adar*; and this Later they call, נאדר, *Veadar*.

CHAP. III.

Of the Feast of the Pass-
over.

UPon the 15. of the Moneth *Nisan*, which is, for the most part, of our *April*, the Feast of the *Pass-over*, called *פסח*, *Pesach*, begins; which was instituted, in memory of their Coming forth out of *Egypt*; and was commanded to be kept Seven daies together: But they keep it Eight daies, all those Jews that inhabite not in *Jerusalem*, and the Country thereabout; following the Ancient Custome of Keeping it, which was in Use, before they had any Kalender, or Way of Computation, to be directed by; but were informed by the *Sanhedrim*, when the Beginning of each moneth was to be kept; as we have shewed, in the Precedent Chapter. This Feast is commanded to be kept, *Exod. cap.*

12. *ver. 14.* which Command is also repeated in many other places, where they are continually put in mind of it, and urged to the Keeping thereof.

2. The two First daies, and the two Last, are Solemn Festivals; insomuch, that, upon these daies, it is Unlawfull to do any manner of Work, or Businesse; in like manner, as it is on the *Sabbath*: Onely they are permitted to kindle Fires, and to Dresse Meat; and likewise to carry any thing from one place to another: and as for the Four middlemost daies, they are onely in them forbidden to Labour; but they may handle money: and there are onely some few other things, wherein they are different from the rest.

3. In all the time of these Eight daies, they may not either eat, or have in their House, or in their Power, any *Leavened Bread*, or *Leaven*; but they are to eat *Unleavened Bread* onely: as they are commanded, *Exod. cap. 12. ver. 15, 16, 17, 18, 19. Septem diebus fermentatum non invenietur in domibus vestris, &c. Seven daies*

126 *The History of the present Jews*

ye shall eat Unleavened Bread ; even the first day you shall put away Leaven out of your houses, &c. For whosoever eateth that which is Leavened , even that Soul shall be cut off from the Congregation of Israel, &c.

4. And therefore they begin, before the Passcover, with all the diligence, and care they can, to put away all *Leaven*, or any thing that hath had *Leaven* in it, out of their Houses, and out of their Power ; searching all their Cupboards, and Bins, and cleansing the whole house, and whitening it all over : and they provide themselves also of New Utensils for their Kitchen, and Table ; or else they Newmake the Old again, and scowr them well : or else they have a select number of Vessels , set apart for the Use of the *Passcover* onely : that so they may be certainly assured , that they use not any thing, during those Eight daies, that hath had *Leaven* in it. And for this cause also, the evening before the *Vigil* , or Eve of the Passcover , do they use to lay, up and down, in certain places of the house,

little

little pieces of Bread; which the Master of the Familie, having a Wax Light in his hand, is to go about searching after; to see, if by this means, he may chance to light upon any other Morfels, or Scraps of Bread, lost in some Hole or other: which pieces of bread they take, about the Fifth hour of the day following, and cast into the Fire, and burn it: in token that the Prohibition of eating *Leavened Bread* now begins to be in force; saying withal some certain words, Intimating the putting away of all *Leaven* out of their houses, and out of their Power; if not Effectually, yet at least Intentionally, and to the utmost of their Power.

5. And now do they begin to make such a Quantitie of *Unleavened Bread*, which they call מצות *Matzoth*, as may serve for their whole Household to eat, during those Eight daies; having an especial care of their Meal, so soon as ever it comes from the Mill, that it neither take VVet, nor be over-heated; least by this means it should chance to rise, or prove

Leavened: But when they make their *Unleavened Bread*, they mixe Water and Meal together, and so Kneading it into Dough, they make it up into Flat Cakes, of divers forms, and shapes, and immediately put them into the Oven to be baked: and these Cakes they keep, as neat and clean as they can; eating them instead of bread, so long as the Feast of the *Passeover* lasteth. They also make, for those that are Daintie, and of Tender Stomacks, and such as are sick, a Richer sort of Cakes, with Eggs, and Sugar mixed amongst it; but these Cakes are to be *Unleavened* also: and these are called *חמץ מצה*, *Matzah aschirah*, Rich Unleavened Bread.

6. Upon the *Night*, or Eve of the *Passeover*, which is on the 14. day of the Moneth *Nisan*, all their *First-born* use to fast; in Memorie, that, the Night following, God smote all the *First-born* of *Egypt*.

7. In the Evening they all repair to the School, to Prayers; which being ended, they

they return home to their houses, and sit down to Meat, the Table having been laid before, in the day time, and furnished with the greatest Varietie, and Pomp, that possibly they can. And instead of those Ceremonies that were Anciently to be used, at the eating of the *Pascall Lamb*, expressly set down, *Exod. cap. 12.* where they are commanded to eat it with *Bitter Herbs*; *Et edent, &c. et Azymos panes, cum lactucis agrestibus, &c.* And they shall eat the flesh in that night, rost with fire, and *Unleavened Bread*, and with *Bitter Herbs* shall they eat it, &c. they have now onely some part of a Lamb, or a Kid, brought in, in a Dish, with certain Bitter Herbs about it, as Smallage, Endive, Lettice, and the like; together with another little Vessel, with a certain Sauce in it: in memorie of the *Brick*, which they were forced to make for the *Egyptians*. And so the Master of the House, taking a Bowl of Wine in his hand, makes a certain Narration, called *אגדה Agadah*, wherein are reckoned up all the Miseries they un-

derwent; and all the Miracles, with which God brought them up out of *Egypt*; giving Thanks to God for the many Great Benefits, which they had received at his hands: and then do they begin the 113. and all the five following *Psalmes*, which they call *הלל*, *Hallel*; and so they fall to their Meat. After Supper they say the rest of the forementioned *Psalmes*, together with some certain Praises, and Songs, tending to the same purpose; and so they go to bed: doing all the same things, the day following.

8. The Prayers in the Morning, are Here, as in all the other Festivals, Only the Ordinarie, Daily Prayers; adding withall some certain passages, that are Pertinent to the Present Occasion; and repeating the aforesaid *Psalmes*, from the 113. to the 119. Then do they out take the Book of the *Pentateuch*, and Five Persons read in *Exodus*, cap. 12. and in other places where mention is made of the Sacrifices which were to be performed at the *Pass-*
over,

over, as in *Num. cap. 28.* and these they afterwards repeat over again, in their *Musaph*, or *Additional Prayer*: and then do they read, out of the Prophets, some Passage, which is suitable to the Ordinarie Lesson for the day, which was taken out of the *Pentateuch*, called the *הפטרה Haph-tarah*, as they use to do on the *Sabbath*: and they likewise do the same in the Afternoon, making withall a Commemoration of the Feast; and they also blesse the Prince, under whom they live; as upon the *Sabbath*.

9. The very same things are done, the two last daies of the Feast: save onely, that they do not, on the Last Evening, do the same, which they did on the First.

10. At the End of the Feast, they use the same Ceremonies, which they do on the *Sabbath*, which they call *Habdalah*; of which we have formerly spoken. Onely they use the Words barely, without the Ceremonie of Smelling to any sweet spices; and so they return to their Eating of *Leavened Bread* again.

11. FROM

11. From the Second Evening of the said *Passeover*, they begin to reckon 49. daies, unto the Feast of *Weeks*, which then followes; accounting from the day, whereon they Offered the *Sheaf of Wheat*, called *אמר*, *Omer*, *Manipulus*, a *Sheaf*: and therefore this they called, *Numerare Omer*; *To reckon Omer*; or, *the Daies before Harvest*: as it is commanded, *Levit. cap. 23. ver. 10, & 15. Numerabis Ergo ab altero die Sabbathi, in quo Oblulisti Manipulum Primitiarum, septem hebdomadas plenas, &c.* And ye shall account unto you from the *Morrow after the Sabbath*, from the day that ye brought the *Sheaf of the Wave-Offering*; *Seven Sabbaths shall be compleat, &c.* And every Evening following, after they have said a *Benediction to God*, for giving them This *Precept*, they say, *To day are so many dayes past of the Omer.*

12. And during the space of the first 33. daies of the *Omer*, they make shew of a kind of sadnesse in their Countenances; neither doth any of them either marry a *Wife*, or make himself any *New Clothes*,

or cut his hair, or publickly shew of any Mirth at all: because they have a Tradition, that at this time, that is to say, betwixt the second day of the *Passover*, and the 33. day after, there was a very great Mortalitie happened, among the Disciples of a Great Person, named *Rabbi Hachiba*, wherein some Thousands of them died: and that on the 33. day, it ceased: and therefore they call This day, 37, *Chag, Dies Festus, a Festival day*; wherefore they make Good Chear upon it, and are merry; neither do they any longer shew any tokens of sorrow, as they did before.

CHAP. IV.

Of the Feast of Weeks, or Pentecost.

WHen the *Fiftieth* day of the
aforesaid Account is come,
which falls out to be upon
the sixth of the Moneth of *Sivan*, they
then celebrate the Feast of *Weeks*, called
שבועות, *Schebuoth* : which is so called,
because it is kept, at the End of seven full
Weeks, accounted from the *Passover*, as
hath been formerly said. It is also called
in the Scripture *Festum Primitiarum*, *The*
Feast of the First Fruits : because at this
time they were commanded to bring an
Offering, to the Temple, of the *First of*
their Fruits : as you may see, *Dent. cap. 26.*
It is also called *Festum Messis*, or, *the*
Feast

Feast of Harvest; because they now first began to put the Sickle into their Corn. This Feast is commanded to be observed, *Exod. cap. 23. & Levit. 23.* and in *Num. cap. 28.* and in divers other places, where it is mentioned, under several names. At this time, they keep it Two daies together.

2. These Two daies they keep Holy, in like manner, as at the Passcover; abstaining from all manner of Work, or Businesse, as they do upon the *Sabbath*: Onely they may make Fires, and dresse Meat; and also carry any thing from one place to another.

3. They have a Tradition, that, at this very time, the *Law* was given, upon Mount *Sinai*: according as it is delivered *Exod. cap. 19.* And therefore they use to adorn, and trim up their Schooles, and places where they read the *Law*, and their houses also, with Roses, Flowres, Garlands, and all manner of Flourishing Boughes, and the like.

4. Their

4. Their Prayers they use, are the same that at other Feasts: and they also take out the Book of the Law, reading the Sacrifice, that was to be done at this Feast; then the *Haphtarah*, out of the Prophets; adding a Benediction; for the Prince under whom they live: and in the Afternoon there is a Sermon made, in Praise of the Law.

5. When the Evening of the Second Day is come, they use the Ceremonie of the *Habdalah*, as hath been said, touching the End of the *Paschever*; in token, that the Feast is now ended.

CHAP. V.

*Of their Caput Anni, or Beginning of
the Year, and of the First
Moneth, called
Elul.*

IT was once a Great Controversie among the *Talmudists*, at what time of the Year the World was created: some of them said, it was in the Moneth *Nisan*, or *March*; that is to say, in the *Spring*: Others again maintained, that it was rather in the Moneth *Tisri*, or *September*; because *Autumn* then begins. And this Opinion prevailed, so that it was thenceforth concluded, that the World began in the *Autumn*, on the moneth *Tisri*: which Moneth they also ordained to be accounted the Beginning of the Year. So that notwithstanding that we find in the Holy Scripture, that they were commanded by God, to account *Nisan*,
for

138 *The History of the present Jews*

the First moneth of the Year: as appears plainly out of *Exod. cap. 12. ver. 2.* *Mensis iste vobis principium Mensium, &c.* This Moneth shall be unto you the Beginning of Moneths; it shall be the First Moneth of the Year to you, &c. and so, following this Order of reckoning *Nisan* the First, they would end with *Adar*, which would be the Twelfth, and Last Moneth of the Year: Yet notwithstanding it was afterwards decreed, that *Tisri*, or *September*, should be the First moneth, and the Beginning of the Year.

2. The First, and Second daies then of the moneth *Tisri*, are a Feastival to them, which they call ראש השנה, *Rosch haschanah*, *Caput Anni*, the Head, or Beginning of the Year: as it is enjoyned *Levit. cap. 23. ver. 24.* *Mense septimo, prima die Mensis, erit Vobis Sabbatum, &c.* Speak unto the Children of Israel, saying; In the Seventh Moneth, in the First day of the Moneth, shall ye have a Sabbath, &c. and all manner of Work, or Businesse, is prohibited; in like manner, as at the *Passeover*,
and

and the Feast of *Weeks*: as hath been declared in the Precedent Chapters.

3. And for as much as they have a kind of Ancient Tradition, that God, at this time especially, judgeth all the Works of Men, that they have done the Year passed; and also disposeth of, and Ordereth all that is to happen the year following; as if; This Day being, as it were, the *Natalitium*, or *Birth-day* of the World, He at this time Examined, and considered more strictly, of all the Accidents that had come to passe: Therefore do they begin, on the first day of *Elul*, which is the moneth immediately going before, to think of Acts of *Penance*; and, in some places, they rise before day, and say Prayers, make Confession of their Sins, and rehearse the *Penitentiall Psalms*. And there are many among them, that Indict themselves *Fasts*, do *Penance*; and give Alms to the Poor; continuing on this Course, till the Day of *Pardon* comes, which we shall speak of in the following Chapter; that is to say, for the space of

Forty daies. And on the first day of the moneth *Elul*, they sound a horn; for the reasons, which shall be hereafter specified.

4. But these things are generally done by All of them; at least a Week before the Feast, and especially upon the *Vigil*, or Day before the said Feast begins: at which time many among them wash themselves, and cause themselves to be beaten, and whipt; observing, not to exceed the Number of *Stripes*, set down, *Deuter, cap. 25. ver. 3.* *Et plagarum tuarum non excedat, &c.* Forty stripes he may give him, and not exceed, &c. and therefore in whipping one another, they give but 39. *Stripes*; and this they call *Rebban, Rebban, Rebban, Rebban, The Kingdom of severity.*

5. The Eve before the first day of this Feast, they go to the School; where saluting each other, they say, one to another, *Be thou written into a Good Jew*; and the other answereth; *And thou also*. And they use

use, at this Feast, to have alwaies upon the Table, Honey, Leaven, and diverse other things, to signifie Increasing, and growth, and to ominate a sweet, and a happie yeer to follow; and many the like Ceremonies do they use, all to the same end.

6. The morning of the first of these Two daies, they go to the School, and many of them apparel themselves all in white, in token of Cleanness, and as a sign of Penitence: and many also, especially of the *Dutch Femmes*, apparel themselves in the same habit now, that they have provided for their Funerals, and intend to be buried in: and they do this, in sign of the Greater Contrition. When they are met together in the School, they say a greater number of Prayers, then ordinarily they use to do; praying that the succeeding Yeer may be prosperous unto them, and begging pardon of all their sins. Then is the Book of the *Pentateuch* taken out, and the Lesson for the Day is read by five persons: then the Sacrifice that was wont to be performed on that

M 2

day

day, described, *Num. cap. 28.* after this, the *Haphtarab* out of the *Prophets* is read, and so they say a Benediction for the Prince.

7. After this, they blow a horn, which is to be a *Goats Horn*, giving with it *Thirty Blasts* in all; of which, some are to be held out in length, and others to be short Broken ones. This they observe, from that passage in *Levit. cap. 23. ver. 23.* repeated also, *Num. cap. 29. ver. 1.* And in the seventh Moneth on the First day of the Moneth, ye shall have an holy Convocation, ye shall do no servile work; it is a day of Blowing the Trumpets unto you. And this is done, They say, to strike a Terror into themselves, and to put themselves in mind of the Judgment of God, and to induce them to repent them of their sins. After this, they say the *Musaph*, or *Additionall Prayer*: and many other things they add, which are proper to the day, and the business in hand: and then, lastly, they sound the Horn again, in the same manner as before. Then returning home each man to his house, they sit down to meat

meat; and so spend the rest of the day in hearing Sermons, and other Religious Exercises: And all these things are in the same manner done over again, the day following. And upon the second day, in the Evening, when the Feast is now ended, they say the *Habdalah*; as in all the Other Feasts, before-mentioned.

CHAP. VI.

Of the day of Pardon of sins, or Expiation, called Chipur.

IMmediately after the Two daies of the Feast of the Beginning of the Year, they fall to doing of *Penance*, rising to Prayers before day-light: and this they continue doing, untill the Tenth day of the said Moneth *Tisri*: Which Tenth day is a Fast, for the obtaining Pardon of their Sins, and is called יוֹם הַכִּפּוּר *Jom hachipur, Dies Expiationis, The Day of Expiation, or Pardon of Sins*: as we

144 *The History of the present Jews*

find written, *Levit. cap. 23. ver. 27. Declino die mensis huius septimi dies Expiationum erit, &c.* Also on the Tenth day of this seventh Month there shall be a day of Atonement, it shall be an Holy Convocation unto you: and ye shall afflict your souls, and offer an offering made by fire unto the Lord, &c. And they are prohibited from doing any manner of Work, or Businesse, as upon the Sabbath: and they Fast all day without Eating or Drinking any thing.

2. The *Vigil*, or Evening before this Fast, they were wont heretofore to use a certain Ceremonie with a Cock, swinging it about their Head, and giving it up in *Exchange of Themselves*, and this they called כפרה *Caparah*, or *Reconciliation*. But this Custome is now left off, both in the *East*, and in *Italy*, as being a thing both Superstitious, and Groundlesse.

3. On this day they feed very plentifully, considering that they are to Fast all the next: and many go into Bathes, and wash themselves; and they cause themselves to be whipt also, undergoing the
afore-

aforementioned Discipline, of the 39. Stripes, called *Malchuth*. And there are some among them so conscionable, as that if they have wronged any one in any thing, they make Restitution; and ask Pardon of all that they have offended; and also pardon all persons whatsoever, that have injured Them at all. They also give Alms to the Poor: in a word, they do all things whatsoever, that can be required to True and Hearty Repentance.

4. Two or three hours before Night, they go to their Afternoon Prayers; and after this, to Supper: and they make an End of Eating before Sun-set. Afterwards, many of them put on white Garments, or else the Habit they intend to be buried in, as hath been said before: and so they go, Bare-footed, to the School, which on this day is all hung about with several Lights, as Lamps of Oyl, and Wax Tapers: and now do they say many *Penitential* Prayers, and make Confession of their sins; Every Nation according to their own Customs, and Usage;

146 *The History of the present Jews*

but these Devotions last for the space of three hours, at the least : and thus having finished here, they go home to bed. Yet some there are, that stir not out of the School all night long, but continue saying their Prayers, and now and then Psalms, sleeping very little, nor not at all.

5. In the morning following, as soon as it is day-light, they all repair to the School again, in the aforesaid habits; and there they stay till night, continually praying and saying of Psalms, and making their Confessions, and craving pardon of God, of the sins they have committed. The *Devotions* of this day consists of Four Parts : the first, is, that of the morning, which they call שחרית, *Shackrith* : the second, the *Additional Prayers*, called מוסף, *Musaph* : the third, the Afternoon Service, called מנחה, *Mincha* : and the fourth and last, the Evening Prayers, which they call נעילה, *Nehilah*. At the *Schackrith*, and *Mincha*, they take out the Book of the *Law*; and in the morning, six persons

persons are invited to read in it; but in the Afternoon, they call but Three to it: and after this, they read the *Haphtarab*, or Lesson out of the *Prophets*.

6. At the *Musaph*, or *Additional Prayers*, they read the Sacrifice of that day; & then do they make a Commemoration of the Great Solemnitie that was wont to be celebrated by the High Priest on that day; at which time onely, throughout the whole Yeer, it was lawfull for him to enter into the *Sanctum Sanctorum*, or *Holy Place*, to burn Incense, and to cast Lots upon the Two Goats; one Lot for the Lord, and the other Lot for *Shinry*, *Aza-zel*, the *Scape-goat*: as it is commanded, *Leviti. cap. 16*.

7. When it is now Night, and that they can see the stars appear, they then blow the Horn, as they did at the Feast of the Beginning of the Yeer; to signifie, that the Fast is ended: and so going out of the School, they salute one another, wishing each other that they may live many Yeers: and then do they blesse the
New

New Moon; as hath been touched before, *Par. 3. cap. 3.* and so going home to their houses, they say the *Habdalah*, and so go to their meat.

CHAP. VII.

Of the Feast of Boothes, or Tabernacles.

VPon the Fifteenth day of the said moneth *Tisri*, is the Feast of *Boothes, Tabernacles, or Tents*, called *סוכות*, *Succoth, Taguria*: in memorie, that the Children of Israel, at their coming up out of Egypt, made use of such, in the Wilderneffe: as you may find, *Levit. cap. 23. Ver. 41, & 43. Habitabit in Umbra culis Septem diebus, &c. Te shall dwell in Boothes seven daies: all that are Israelites born, shall dwell in Boothes: that your Generations may know, that I made the Children of Israel to dwell in Booths, when I brought them out of the land of Egypt.* And therefore

fore every man maketh him one of these *Booths*, in some place about his house, in the Open Air, covering it at the top with Green Boughes, and walling it about, and trimming it up as handsomely as he can. There are many nice Circumstances set down by the *Rabbines*, to be observed, concerning the Height, Bignesse, and Form, or Manner how they are to be made: which we shall here omit. In these *Booths* they Eat and Drink, and some there are that sleep in them, and keep altogether in them, (during the eight daies of the Feast) as at other times they do in their houses.

2. This Feast continueth Nine daies, that is to say, seven daies, which are commanded in the *Law*; and One more, which they adde, out of an Ancient Custom: as hath been formerly said, in the Feast of the *Passover*. *Par. 3. cap. 1.* and One more, commanded *Num. 29.* to be a more Solemn Assemblie, then any of the seven. *Dies quoque Octavus est celeberrimus, &c.* On the eighth day ye shall have a Solemn

Solemn Asseble: *ye shall do no servil work.* The two first, and the two last daies, are solemn Feastivals; but the five Intermediate are not so: like as hath been formerlie said, in the Feast of the *Passover*.

3. The Form of Prayers is the same, that upon Other Daies; onely there is some Commemoration made, of the Reason of the Feast, and Its Original: they also say the six Psalmes, from the 113. to the 119. called *Hallel*: then do they take forth the Book of the *Pentateuch*, and read in it; afterwards they say the *Haphtarah*, and say a *Benediction* for the Prince, under whom they live: then the *Additional Prayer*, called *Musaph*, wherein they Commemorate the Sacrifice, that was wont to be Offered that day, described, *Numb. cap. 29.* namely, on the First day 13. Bullocks; on the Second, 12. on the Third, 11. &c. till it came to 70. in number, throughout the whole Seven daies: and on the Eighth, they sacrificed One Bullock onely.

They

4. They also take a Branch of Palme-tree, and three Boughes of Mirtle, and two of Willow, and a Citron which must be a fair one, and every way Perfect: and binding all these Boughes together, when in their Prayers at the School they come to the aforesaid Psalms, called *Hallel*, holding the Boughes in their Right hand, and the Citron in their Left, clapping them together, they shake them about, holding them forth toward the four Quarters of the World, and moving them Upwards, and Downwards: this they do, observing the Command given, *Levit. cap. 23. Sumetisq; vobis die primo fructus arboris pulcherrima, &c.*

And ye shall take you on the First day the * Boughes of Goodly Trees, * Heb. Fruit.
Branches of Palm-trees, & Boughes of Thick Trees, and Willowes of the brook, and ye shall rejoyce before the Lord your God seven daies. Then do they all go round about the Table, or Wooden Altar, whereon they use to lay the book of the Law, when they read in it, every day Once, singing

singing withal certain Hymnes, and swinging their *Boughes* about in one hand, and the *Citron* in the other: because, thus they were of old used to do in the Temple, round about the Altar.

5. On the Seventh day, which they call *הושענא רבא*, *Hosannah rabbah*, the Great *Hosanna*, they adde to their Former bundle of Boughes, other branches of *Willow*, and go round about the School seven times, and say the 119. Psalm, *Afferte Domino filii Israel, &c. Give unto the Lord, (O ye sons of the Mighty) give unto the Lord glory and strength.* And they keep That day somewhat more solemnly, then they do the Five Intermediate daies.

6. The Ninth, and Last day of the Feast, is called *שמחת תורה*, *Shimchah Torah*, *Letitia propter Legem*; that is to say, *Their Joy for having finished the Law*: because that at this time they make an End of reading over all the *Pentateuch*, according to the Division of it into so many *Lessons*, or *Sections*, as there be weeks in the year: as hath been formerly said,
Par.

Part. I. Cap. II. it being so ordered, that the Reading over of the whole *Pentateuch*, should be finished, at the same time that the year also ends.

7. There are at this time, chosen, in every School, Two, which are called *Sponsi Legis*, Bridegrooms of the Law: One of which, is to read the End of it, called *Kashan Torah*, *Sponsus The Bridegroom of the Law* (ended:) and the Other is presently to begin it again, and he is called *Kashan Bereshith*, *Sponsus Principii*, the *Bridegroom of the Beginning* (of the Law.) Which Two persons are to expresse some tokens of Joy, and thus they do, in all the several Schools: and so this Whole day, is a Day of Rejoycing.

CHAP.

CHAP. VIII.

*Of their Fasts; Commanded, and
Voluntary.*

UPON the 17. day of the Moneth *Tamuz*, or *June*, they observe a *Fast*; in Memorie of certain Disasters, that have befallen the Citie *Jerusalem* upon That Day: and particularly, because they have a Tradition, that it was upon This Day, that the *First Tables* were broken in pieces by *Moses*, upon the Children of *Israel's* making to themselves the *Golden Calf*.

2. All their Ordinarie, *Commanded, Fasts* begin upon One Evening, and end upon the Evening following; during which space of time, they neither Eat, nor Drink any thing, little or much; till such time as the Stars begin to appear.

3. In the Morning, at their Prayers in the School, they adde to the Usual Prayers

ers of the day, certain *Confessions of sins*, and withal make a sad Rehearsal of the Disasters that had befallen them upon This Day: then do they take out the Book of the *Law*, and read in *Exod. cap. 32. ver. 12. &c. Et Oravit Moses, &c. And Moses besought the Lord his God, and said: Lord why doth thy wrath wax hot against thy People, &c.* In the Afternoon, at the *Mincha*, or Afternoon Service, they read the same things again: and for the *Haphtarah*, or Lesson, out of the *Prophets*, they read that Place in *Isaiah, cap. 55. ver. 6. Quærite Dominum, dum inveniri potest, &c. Seek ye the Lord, while he may be found: call ye upon him while he is near.*

4. There are some, that will neither eat Flesh, nor drink Wine, from the said 17. day of *Tamuz*, or *June*, till the 9. of the Moneth *Ab*, or *July*; that is to say, for three full weeks together: but this is more then they are bound to do: and they do it, because that All These Daies have been Unfortunate to the House of *Israel*.

5. Upon the 9. of the said moneth *Ab*, or *July*, they observe a more severe *Fast* then *Ordinarie*; and they call it, by the name of the Day of the moneth, *תשעה באב*, *Tischah beab*, *Nona Mensis Julii*, *The Ninth of July*; because that, upon This Day, the Temple was twice burnt down, at the Taking of *Jerusalem*; the First time by *Nabuchadonozar*, and the second time by *Titus*, Son to the Emperour *Vespasian*. They begin This *Fast*, an hour before Sun-set, or thereabout; and neither eat, nor drink any thing, but go Barefooted, and forbear also to Wash themselves, till the Evening following, when the Stars now begin to appear.

6. At Night they repair to the School, at the *Ordinarie* time of Evening Prayers: and there, they all sitting upon the ground, the *Lamentations of Jeremy* are read: and the Morning following they do the like, adding withal many other Passages, tending all to Sorrow, and Lamentation. And thus they continue all that day; neither may they any way refresh

fresh, or recreate themselves, nor so much as studie, or read the *Law*, nor any other book; except it be the Book of *Job*, or *Jeremy*, or the like Melancholy, Sorrowful Discourses.

7. The Next *Sabbath* after This *Fast*, is called נחמו. *Nachamu*, that is to say, *a Day of Consolation*; and therefore reading the 40. Chapter of *Isaiah*, for the *Haphtarab*; *Consolamini, consolamini Popule meus, &c.* *Comfort ye, comfort ye my People, saith your God: Speak ye comfortably to Jerusalem, &c.* they go on, comforting one another with the Hopes, that they shall yet see *Jerusalem*, and the *Temple*, built up again.

7. On the Third day of the Moneth *Tisri*, or *September*, which is the next day after the Feast of the *Beginning of the year*, they have another *Fast*, keeping it after the Usual manner, from Evening to Evening: And the Reason of their observing this *Fast*, is, because that this is the day, on which *Gedaliah*, the son of *Ahikam*, who was onely left remaining for the Defence

158 *The History of the present Jews*

of the Residue of the House of *Israel*, and was a Just man, was slain. And because it is one of the Daies of *Penance*; which happen at this time of the Year, therefore do they take occasion, in their Prayers, to make a solemn Commemoration of this Just Person; and keep a *Fast*: calling the day ג'דליה צום, *Tzom Gadaliah*, *Jejunium Gadaliae*, *The Fast of Gedaliah*.

9. After this, followeth the Fast of *Chipur*, or *Day of Expiation*: spoken of, formerly, *Chap. 6.* where it is described at large.

10. Upon the 10. of *Tebeth*, or *December*, there is another Yearly Fast; because that, upon that day, *Nebuchadnezzar* began to lay siege to *Jerusalem*, and afterwards took it.

11. On the 13. of *Adar*, or *March*, which is the day before the Feast of פורים, *Purim*, which is kept in Memorie of the Things which *Queen Esther* did for the *Jewish Nation*, they observe also a Yearly Fast; because that *Esther* her self
Fasted

Fasted also, at that time; as you find it written in the book of *Esther*.

12. And these are all the *Fasts* that are Comanded them in the Law: but they have besides, Other, which the severall Nations use to observe: as the *Dutch*, for example, after the Feast of the *Passeover*, and that of *Tabernacles*, make Three Fast-ing-daies; one *Monday*, one *Thursday*, and another *Monday* again: and the reason they give, for so doing, is, because the Precedent Feast being Eight daies long, they might haply have committed some sin or other, during that space of time. And so they likewise Fast, the *Eve* before the Feast of the *Beginning of the Year*: and some there are among them, that keep a Fast the Day before the *Beginning of every Moneth*.

13. And if any man have a mind, out of particular Devotion, or Penance, to Indict himself a *Fast*, besides all these; he then, on the Evening before the day he intends to Fast, before the going down of the Sun, (except it be, in Case of Fasting

upon any Dream; as hath been formerly declared, *Part. 1. cap. 4.*) saith thus: *I take upon my self to fast to morrow.* And having so said, he continues, without eating, or drinking, till the Evening following; as the Usual manner of *Fasting* is: and in his Devotions, he adds a Prayer to God, that he would be pleased to accept This *Fast* of his, instead of *Sacrifice*.

CHAP. IX.

*Of the Feast of Lights, called also
Chanucha.*

VPon the 25. day of the Month
Kislein, which is our *November*, by
an Ancient Ordinance of the
Wise-man, is kept the Feast of the *Dedica-
tion of the Altar*, which is celebrated for
the space of eight daies together; and at
Evening, upon each of these eight daies,
they set up *Lights*; One, upon the First
day: Two, upon the Second: Three up-
on the Third, and so forward, till the
Eighth. And this Feast is observed in
Commemoration of a Great Victorie
obtained by the *Maccabees*, against the
Greeks, who had possessed themselves of
the Citie of *Jerusalem*, and had entred in-
to the Temple, and profaned it: but were
afterwards overcome by *Judas*, and his
Brethren, and driven out again. Now,

there being no Pure Oyl, which had not been defiled by the Heathen, to be found, for the lighting of the Lamps that were to be set up of Course in the Temple, they at last found by chance a smal Vessel sealed up, wherein was Oyl hid, but onely as much as was sufficient for Lights one Night onely; which Oyl notwithstanding miraculously lasted for Eight whole Nights: and therefore, for this reason, it was decreed, that the said Feast of *Lights*, should ever afterward be observed. They have a Tradition also, that in Ordaining this Feast to be kept, they had an Eye also upon that famous Exploit, performed by *Judith*, upon *Holofernes*: although many are of opinion, that this happened not at this time of the Year; and that they make a Commemoration of that piece of Gallantrie of Hers, Now, because she was of the stock of the *Maccabees*.

2. During the time of these eight daies, it is lawfull for them to do any manner Businesse, or Work; neither is there any kind of solemnitie observed at this time, save

save onely of the said *Lights*; and that, at their Prayers, there is added a *Panegyrick*, or Laudatorie Oration, in memorie of that Great Victorie obtained by Them against the Heathen; and besides, every morning they say the six *Psalms*, called *Hallel*, beginning at the 113. *Psal*: and likewise the 30. *Psal*. *Exaltabo te Domine, &c.* I will extol thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me, &c. and they also use some certain Ceremonies, more then Ordinarie, at their Meat.

3. This Feast is called חנוכה, *Chanukah*, which is as much as to say, The Feast of *Dedication*, or *Initiation*, and their being restored to the Exercise of their Religion again; having now purified the Temple again anew, which had been defiled by the Heathen.

CHAP. X.

Of the Feast of Purim, or Lots.

V Pon the 14. day of the Moneth *Adar*, or *March*, they celebrate Yearly the feast of פורים, *Purim* : in memorie of what we read in the book of *Esther*, concerning the children of *Israels* escaping the danger of a Totall Extirpation, by the Machination, and subtle Devices of *Haman*, who was afterwards hanged together with his ten Sons. This feast is called the feast of *Purim*, or *Lots*, for the reason set down, *cap. 9.* of the said book of *Esther* : *Dies isti appellati sunt Purim, &c.* Because *Haman* the Son of *Hammadetha* the *Agagite*, &c. had devised against the *Jewes* to destroy them, and had cast *Pur*, (that is the *Lot*) to consume them, &c. Therefore they called These daies *Purim*, after the name of *Pur*.

1. This Feast continueth two daies, although

although they keep the first onely, solemnly; fasting the day before it, as hath been formerly said. And notwithstanding that they are not forbidden to do any manner of Businesse, or Work, upon the aforesaid two daies of the Feast: yet do they voluntarily forbear, upon the first of the two daies, and make it a solemn Festival.

3. Upon the first Evening they all repair to the School, where saying the Ordinarie Prayers, they adde also a Commemoration of the great deliverance at that time, when they were now at the Jawes of Death: and then do they read the whole storie of their *Escape*, that is to say, the whole book of *Esther*; which they have in their Schools, fairly written in Parchmet, in a long Roll, as the *Pentateuch* is: and this they call מגלה, *Meghillah*, that is to say, *Volumen*, a Volume, or Roll. And while this is reading, there are some, that, as often as they hear *Haman* named, they beat the ground, and make a great murmuring noise, in token
of

166 *The History of the present Jews*

of Cursing him, and execrating his memorie : and they do the like at their Morning Prayers also : and withall read out of the *Pentateuch*, *Exod. cap. 17. ver. 8. Venit autem Amalech, &c. Then came Amalek, and fought with Israel in Rephidim, &c.*

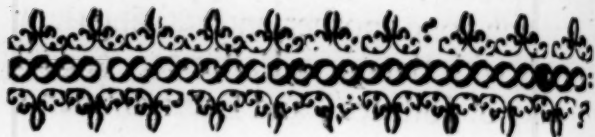
4. On this day they give much Alms to the Poor, publickly : and they likewise send Dishes of Meat one to another, every friend, and kinsman, to each other, and Scholars send Presents to their Masters, or Tutors, and Masters give to their Servants ; and generally , all Superiours to their Inferiours. And they use all expressions of Mirth, and Joy, that may be ; inviting, and feasting one another : as it is commanded, *Esth. cap. 9. Essentque dies isti Epularum, &c. That they should make them daies of Feasting, and Joy, and of sending portions one to another, and gifts to the Poor.*

5. And this they observe chiefly upon the second Evening ; at which time every one makes as great a Feast, as he is able ; eating, and drinking more freely, then at other

other times. And after supper, they go on visiting one another, entertaining their friends with Banquets, Pastimes, and all manner of Jollities, and Entertainments of mirth.

6. They do not make so great Chear, or Expressions of Joy, upon the second Day: nor is any thing read in the school: yet do they on This Day also make shew of some kind of joy.

7. When there are thirteen Moneths in the Yeer, that is to say, when the Moneth *Adar* is doubled, or there are two Moneths of *March*, as hath been touched formerly, *Par. 3. cap. 2.* they call the 14. of the first *Adar*, the lesser *Purim*. Notwithstanding they, at this time, observe nothing at all, that is essentiall to the said Feast: neither have these Daies any thing in Common betwixt them, save onely the bare Name.



PART IV.

CHAP. I.

*Of the several Kinds, and Degrees
of Adulterie, and Fornica-
tion.*



He Severall Degrees of
*Adultery, and Fornica-
tion*, are these that fol-
low: The First, is, to
Lie with Another
Man's Wife; or, with
any Woman, that is
but onely Betroathed to Another man.
And This is, among the Jews, account-
ed for one of the Greatest, and most Hai-
nous Crimes, that can be committed.
The

The Next to this is, to Lie with any of ones Kindred, that is to say, with any of those specified, *Levit. cap. 20.* and the Children, that are begotten by any such Unlawful Copulation, are to be esteem'd *Bastards*, whom they call ממוז, *Mamzer*, Spurious: neither may they acknowledge, or make Alliances with them: according to that which is written, *Deuter. 23. ver. 2. Non ingreditur Mamzer, hoc est, Spurium, in Ecclesiam Domini, &c. A Bastard shall not enter into the Congregation of the Lord: even unto his tenth generation shall he not enter into the Congregation of the Lord.* Next to the aforesaid Degrees of Adulterie, followes the Having Carnall Knowledge of a Woman, that is not a *Jew*; because, they say, this was Forbidden by *Esdra*: or to Lie with any *Scurrer*, that is a *Jew*; the Publick Tolerati-on of which kind of People is not in reason to be thought of, amongst the *Jewes*; seeing it is against the Expresse Text of the Scripture, in the aforesaid *Deut. 23. ver. 17. Non erit Meretrix de filiabus Israel, &c.*

154 *The History of the present Jews*

&c. There shall be no Whore of the Daughters of Israel, &c.

2. It is also a Sin, to have to do with any Woman whatsoever, although she be free from all the aforefaid Particulars; unlesse she be a Mans own Wife; or to deflowr any Virgin, unlesse he afterwards marry her: because all these things are accounted *Fornication*.

3. They may not lie with any *Menstruous* Woman: as you may find written, *Levit. cap. 18. ver. 19. Ad mulierem quæ patitur menstrua non accedes, &c.* Also thou shalt not approach unto a Woman to uncover her Nakednesse, as long she is put apart for her Uncleanesse: neither may they have knowledge so much as of their own Wives, so long as they are in this Condition; as we shall shew hereafter.

CHAP.

CHAP. II.

Of their Marriages.

Every Jew is bound by the Law to Marry: and the most Convenient time to do this, is determined by the *Rabbines* to be, at Eighteen Years of Age: But they must by no means live Unmarried, after Twentie: and what man soever is not Married, after he is of This Age, he is accounted as One that lives in Sin. The reasons of this are: First, because all men are bound to Endeavour the Procreation of Children; according as God Commanded *Adam*, *Gen. cap. 1. ver. 28. Crescite & Multiplicamini, et replete terram, &c.* And God said unto them, *Be fruitful, and Multiply, & replenish the Earth, &c.* and they conceive themselves not to have fulfilled this Precept here given, till they have begotten One Son, and One Daughter, at least. And
O besides,

besides, they say, they are bound to marrie, that by having Wives of their own, they may by this means the easier avoid all Occasions of falling into the sins of Adulteric, or Fornication; which, if they should live Unmarried, they would be apt to fall into.

2. They may marrie as many Wives, as they please, as we find practised by the *Ancient Hebrewes*: Examples whereof, we frequently meet withall in the Scriptures: and this Custome is in Use still, among the *Levantine*s, or Eastern Jewes: But the Having of Many Wives is not at all, either permitted, or practised, among the *Dutch*: and among the *Italians* also it is very Rare; and seldome, or never used; save onely, in case that a man hath lived many Years with his Wife, and hath not been able to have any Children by Her.

3. A man may marrie his *Niece*; that is to say, the Daughter of his Brother, or Sister: and yet a man may not Marry his Aunt, to whom he is Nephew. In like manner may *Cousen-Germans* marrie; that

is to say, Brothers and Sister's Children, both by Father and Mother. All the Other Degrees of Alliances, specified *Levit. cap. 20.* are Prohibited, from marrying with each other.

4. There are many among them, that will not Marrie a Woman, that hath had Two, or More Husbands before; calling Her, a *Husband-killer*: but however, This is not any where Forbidden. And the like is to be understood of a man, that hath had more then Two Wives.

5. A Widow, or a Woman, that hath been put away by a Former Husband, cannot marrie, within the space of Ninety daies, after the Death of her Husband, or of her Divorce: to the end, that it may be known, whether or no she be with Child by her Former Husband; and, that there may not be any Controversie; whose the Child is.

6. If a man die, and leave behind him a Young Child, sucking at the Mothers breast; his Widow may not marrie again, till the Child be full Two years old.

And this is so Ordered by the *Rabbines*, that the Infant might be sure not to be neglected, till it should come to be of some strength.

CHAP. III.

*Of their Contracts, and Manner
of Marrying.*

THe Manner of their making of *Contracts*, or *Esponsalls*, is thus: There is a Writing drawn betwixt the Man, and the Kindred of the Woman; and then doth the Man take the Woman by the Hand, and acknowledgeth Her for his Spouse: and the business is done, as to the Matter of *Contract*. In some places they use, at this time, to put a Ring upon her finger, and so betroath her: but in *Italy*, and in *Germany*, they do not use this Ceremony, for the most part, when they are Contracted onely. Afterwards they continue thus, Promised; some,

some, a Year; others, Two, Four, Sixe Moneths; more, or lesse, as they please themselves, and according as they conceive it to be most Convenient for them: during which time, the Man hath libertie to visit, and to sport and toy with his betroathed Mistresse; but he must not know her Carnally.

2. When the time of their Marriage approacheth, and the Day is now set, (which useth to be in the Increase of the Moon; and for Virgins, on Wednesday, or Friday; and for Widowes, on Thursday:) if the Bride hath passed the time of her Monethly Courses, she then goeth to a Bath, and washeth her self: as we shall shew more fully hereafter, *Chap. 5.* Otherwise, she may not lie with her Bridegroom, although the Marriage may however be solemnized betwixt them; till such time as she shall be in case to go, and wash her self.

3. It is a Custome with many, that the Bridegroom and his Bride should both fast, upon their Wedding day, till such

time as the Ceremonie of the *Benediction* is finished.

4. Upon the Marriage day, the Parties to be married are brought into some large Hall, or Chamber; and there placing themselves under a kind of Canopie, they have Musick brought before them: & in some places they have little Boyes, with lighted Torches in their hands, that sing before them. When the people are now gathered together in the place where the Wedding is to be celebrated, there is one of the afore-mentioned Square Vestments, called *Taletb*, with the *Pendants* about it, put over the head of the Bridegroom, and the Bride together. Then doth the *Rabbine* of the place, or the *Cazan*, or Chaunter of the School, or else some one that is the nearest of their kin, take a Bowl of Wine in his hand, and saying a *Benediction* to God, *Who hath created the Man, and the Woman, and hath ordained Marriage*, &c. he giveth the Bridegroom, and the Bride, of this Wine to drink. After this, the Bridegroom putteth a Ring upon

upon her finger, in the presence of Two
 Witnesſes, which commonly uſe to be
 the *Rabbines*, ſaying withall unto her: *Be-
 hold, Thou art my Eſpouſed Wife*, according
 to the Cuſtome of Moſes, and of Iſrael. Then
 is the *Writing* of her Dowrie produced,
 and read, wherein the Bridegroom is
 bound, in lieu of her Dowrie by Him re-
 ceived, both to feed, cloath, and cheriſh
 her, &c. and he binds himſelf to the per-
 formance of all theſe things. After this,
 they take another Bowl of wine, and ſing
 ſix other *Benedictions*, making up the
 number of Seven in all: and then do they
 give of this Wine alſo to the New mar-
 ried couple to drink: and having ſo done,
 they pour out the reſt of the Wine upon
 the Ground, in token of Joy, and Glad-
 neſſe: and the emptie Veſſel being deli-
 vered into the Bridegrooms hand, He
 takes and daſheth it with all his might a-
 gainſt the Ground, and ſo breaks it all to
 pieces: ſignifying hereby, that in the
 miſt of all their mirth, and jollitie, they
 are to remember Death, that deſtroies,

and breakes us in pieces, like Glasse: that so we grow not proud. And when this done, then doth all the people with a loud voice crie out, מזל טוב, *Mazal tob*, which is as much as to say, *Good fortune to them.* And so they all depart.

5. In the Evening they make a Feast, and invite their kindred, and friends: and the Custome in some places is, that after supper is ended, the Guests present the Bride with several Gifts, some with Gold, others with Silver, &c. and some do this before Supper. Afterward they again sing over the seven *Benedictions*, before spoken of, at the Solemnitie of the Marriage; having first said the Ordinarie *Benediction*, used after meat: and so they rise from Table.

6. After this, if the Pride hath found her Monethly Courses to be over, and hath washed her self, (as we have touched before) if they go to Bed together: and if she were a Virgin before, so soon as ever he hath made her a Woman, he riseth from her, and may not touch her any
more,

more, till such time as she hath fulfilled the time required in married women for their continuing Clean, and hath washed her self again in a Bath: as shall be shewed, *Chap. 5.*

7. The Sabbath following, at Morning Prayers, the Bridegroom goeth to the School, as his Bride also doth, accompanied with other women. And when the book of the *Pentateuch* is now taken forth, the New-Married man is invited up to read in it: who presently maketh a Promise of giving Great Alms to the Poor; as likewise do all the Invited Persons after him in Order. And when Prayers are ended, the men accompanie the Bridegroom, and the women the Bride, home to their house: where after Complements passed betwixt them, they take their leave, and depart.

In some places they have a Custome, that the Bridegroom is to keep within doors, seven daies after the *Esponsals*, or *Contract*, made betwixt both parties: during which time he is visited by his friends

friends and acquaintance ; among whom he entertaineth the Time with Pastimes, and pleasing Recreations.

8. And this is the most usuall manner of their making Contracts of Marriage, and celebrating of *Nuptials* among them : although the Customes of the severall Countries are herein , though not very much, yet something different.

9. If the Bride should chance to die, after the Marriage , without having brought forth any Children, the Dowrie which she brought, her husband must in this case be disposed of, according to the Agreements before made betwixt both Parties : which are very different, according as the Customes, and Usages, of the severall Countries are.

CHAP. IV.

*Of the Liberty a Woman that was Married
young hath, to refuse her Husband :
and of the Penalty of For-
cing, or Deflowring
a Virgin.*

IF a young Girl, under the age of ten Years old, (being an *Orphan*, or Fatherlesse : or though she had a Father then, who is now dead) be espoused by the consent of her mother, or of her brothers, to a man that she liketh not ; after that she hath the Tokens of Womanhood upon her, and hath now arrived to the age of Twelve Years, and a day, she may refuse this man for a Husband : And so making Open Protestation, that she will not have him, before two Witnesses, they are bound to testifie this her *Renunciation*, in Writing. And having so done,
it

it is lawfull for her to leave him, and to marry whom she pleaseth.

2. Whosoever, either by Force, or by any Enticements, or fair Promises, so far prevaileth upon a Virgin, as that he know her Carnally; if her Father, and she be so pleased, the Judges must force him either to marry her, (neither may he ever after be Divorced from her: as it is expressly commanded, *Deut. cap. 22.*) or else they must make him give her Reparations, for her Honour, and the Injurie he hath done her, in robbing her of her Virginitie.

CHAP.

CHAP. V.

*How their Women behave themselves,
during the time of their Courses,
and after Child-birth.*

WHen a woman perceiveth,
that her *Monethly Courses* are
now upon her, she is bound
to give notice of it to her Husband: who
immediately separateth himself from
her, and toucheth her not any more: nei-
ther may he deliver any thing into her
hand, nor receive any thing from her, nor
sit near her, nor eat with her in the same
dish, nor drink with her in the same cup.

2. And thus she continueth, during the
time that her Courses are upon her;
which lasteth, in most women, for the
space of five daies: but in case this Flux
should continue upon Her longer, she
must expect, till it stops. At which time,
she changeth her smock, and the sheets of
the

the bed; and thus continuing clean, for seven other daies, she cutteth her Nails, and cleanseeth them thoroughly, and washeth her self in a Bathing Tub, and also combeth her Head. After this she goeth to a Bath, made for the same purpose; which is to be, either of Springing Water, or of Rain-water, (but it must not, by any means, have been brought thither by Man's hand:) and the water must be at least Three Yards deep, and one Yard over; for otherwise, the washing in it, would be Insufficient, and of no force. But in those places, where they have not any such Bathes, made for the Purpose, they in this case go, either to some River, Well, Sea, or Pond: and there must they duck themselves in, all over head and ears, stark naked; so that, there may not the least part of their bodie scape being washed by the water. In so much that, if they should chance to have a Ring upon any of their Fingers, that sate close to their Flesh, so that the water could not perhaps get under it, their washing is utterly

terly to no purpose; and they must even return, and bath again. And while she is at her work, she must have another woman to stand by her; who is to see, that she be wholly covered over with water: and having thus done, she putteth on her cloaths again; and so returning home, she may lie with her Husband again, till such time as her *Courses* return again upon her: at which time, she must cleanse her self as formerly; and so as often as Occasion requireth.

3. When a woman hath been delivered of a Child, she is to continue, separated from her husband, in the like manner, as hath been declared: and if she hath brought forth a Male-child, her husband may not touch her for the space of seven weeks; but if it be a Female, for Three Moneths space: although in some places they continue separated a lesse while, according as the Custome of the place is. And thus, seven daies before the said time of *Separation* is expired, the woman useth to shift her self; and on the Eighth day she washeth

186 *The History of the present Jews*
washeth her self, in the manner before delivered : and having so done, she may accompany with her Husband again.

CHAP. VI.

Of the Manner of Putting away their Wives, and of Jealousie.

IN Ancient times, when a Husband was *Jealous* of his wife, he brought her to the Priest ; who, giving her a certain water to drink, if she were Innocent, it did her no harm ; but if she was Guiltie of the Offence she was suspected for, she then presently had a swelling in her bellie, and her flesh rotted ; as we find it written, *Num. cap. 5.* But now, if a Man have forbidden his wife, and charged her, saying ; *Let me not see Thee any more in such a Man's Company :* if He afterwards find, that she still keepes the said person company

panic

panie; or if there be a publick Fame abroad, that she is dishonest; or if there be any sufficient Arguments, to prove that she is naught; and especially if she be taken in the act; the *Rabbines* have power to force him, whether he will or no, to put her away, and never more to have to do with her: the manner of which *Divorſe*, or putting away a Man's wife, is hereafter ſet down. And a woman that is thus *Repudiated*, or put away, hath libertie afterwards to marry with any other man whatſoever, ſave onely with him, for ſuſpicion, or certain knowledge of too much Familiarity with whom ſhe had before been put away by her husband.

2. A man hath power, according to the ſtrict Letter of the Law, to put away his wife, not in caſe of Adulterie onely, but for any other diſlike that he hath toward her: as it is ſaid, *Deuter. cap. 24. ver.*

1. *Si acceperit uxorem, &c. When a Man hath taken a Wife, and married her, and it come to paſſe that ſhe find no favour in his Eyes, becauſe he hath found ſome Unclean-*

ness in her ; then let him write her a Bill of Divorcement, and give it in her hand, and send her out of his house. Howbeit a Man should not take hold of the bare Letter of the Law, so as to put away his wife, upon any slight Dislike, but onely in the aforementioned case of Jealousie ; or else, for some other notorious wickednesse, that he hath found in her. And to the end that this businesse of Divorce, and putting away of a Man's wife, may not so easily be put in practice, upon every light Occasion: therefore have the Rabbines so intangled it with difficulties, and brought in so many nice Circumstances, to be observed both in the Writing, and the Delivering of this Bill of Divorce to the woman ; that by his means the time being protracted, the Husband may have opportunity to repent himself of what he is going about, and so may haply return, and be reconciled to his wife.

3. Now the manner of putting away a mans wife, is this. There is a *Notary* called in the presence of one, or more of the chiefest

chiefest *Rabbines*: then doth the Husband require, that a *Bill of Divorce*, which they call *גט*, *Ghet*, be written, for such a woman, his wife. This *Bill of Divorce* must be written in Parchment, exactly Ruled, and in a large square Letter: and it must not consist of either more, or fewer, then just Twelve Lines: and many other *Punctilios*, and Nice Circumstances are there to be observed, both in the Character, and the manner of writing it; and in the name and surname of the Husband, and of the Wife. And it is necessary also, that neither the *Notary*, nor the *Rabbines*, nor the *Witnesses* be any whit of Kin, either to the Man, or to the Woman; nor yet among themselves: Neither may any one of all the aforesaid witnesses, that were present at the Delivery of this *Bill of Divorce*, afterwards marry, and take to wife the woman thus Repudiated before Them.

4. The Form of this *Ghet*, or *Bill of Divorce*, is Briefly This: *On such a day, of such a Moneth, Year, and place, &c. I such a One, do Voluntarily Repudiate, put away, and*

set free, Thee, such a One, Who wast formerly My Wife; so that Thou mayest henceforth marry Whomsoever Thou pleasest, &c.

5. When this is written, in the Manner as hath been formerly delivered; then doth the *Rabbine* ask the Husband very Formally, whether or no he doth this Voluntarily, and Freely; and whether he hath made any Vow, or Oath to do this: if so, He is ready to dispence with him, and Absolve him from it: Or whether he hath made any Protestation to her, against her Keeping Company with such a man: and many Other the like Trifling Questions are put to Him.

6. There must be Ten persons at least present, at the making of this *Bill*: and the Names of the *Witnesses* must be subscribed to it; and there must also be Two other *Witnesses* of the Delivery of it: to whom the *Rabbine* propoeth this Question: *Whether or no, there be any of them that knoweth any Impediment, why this Divorce should not go forward: if so, they must now speak.*

After

7. After this, the *Rabbine* commandeth the Woman to take her Rings off her fingers, and to open both her Hands, and to joyn them together, that she may receive this *Writing*, and that it fall not to the Ground: and then asking some other Questions of them, the Husband gives the woman the *Writing* in her hand, and saies; *Take here thy Bill of Divorce; behold thou art now put away from Me, and hast liberty to marry any other man.* Then the woman taking the *Writing* in her hand, delivers it to the *Rabbine*, who readeth it over again: which being done, She is from thenceforth, a Free Woman. There are many other Ceremonies, and Nice Circumstances to be observed, which are purposely made so Numerous by the *Rabbines*, to render the businesse of *Divorce* the more Difficult, and hard to be exactly performed; as hath been formerly touched: a more particular Enumeration of all which Circumstances, I have not here set down, that I might not be too Prolixe, and tedious to the Reader.

8. After this, the *Rabbine* gives the woman notice, that she is not to marrie, for the space of Ninety daies; for the reason before given, concerning a Woman that buries her Husband, who may haply have left her with Child by him. And from this time forward, it is not Lawfull for that Man and that VVoman to be together Alone in any place; and either of them hath thenceforth liberty to marrie again.

CHAP.

CHAP. VII.

*Of their Ibum, and Calitzah; that is to
say, of the Next Kinsman's Ta-
king, or Refusing the Relict
of his Deceased
Kinsman.*

IF a man die, without leaving any Children by his VVife which he last had, or by any Former, and hath any Brother surviving; the VVidow of the person Deceased must then come to the Next of Kin; who is either to take her to Wife, or else to release her, and set her Free; as it is written, *Deut. cap. 25. Quando habitaverint fratres simul, &c. If Brethren dwell together, and one of them die, and have no Child, the Wife of the Dead shall not marry without unto a stranger: her husbands Brother shall go in unto her, and take her to him to Wife, &c.* And if the person deceased, chanced to leave behind him
more

more Wives then One; if his Brother Take, or Release One of them, he is Free from all the rest. And if the Deceased had many Brothers, they must begin with the Eldest, and so down in Order: and if any one of them either Take, or Release the woman, it serveth the Turn.

2. To take to VVife a Brothers Relict, is called **יבם**, *Ibem*; that is to say, *to take to wife a Kinsman's VVidow*: and if any one resolve so to do, it is sufficient that he take her home to him, without any Formalitie of Nuptials, or the like: although the *Rabbines* have Ordained, that a man in this case is to make a new Marriage of it. And if he take her to him, all the Goods of his Deceased Brother, and his Wives Dowrie are His; and she becometh to him, as any other VVife.

3. It was Anciently accounted the more Laudable thing to *Take* her, then to *Release* her: but now the Corruption of the times, and the Hardnesse of Men's Hearts is such, as that they onely look after worldly Ends, either of Riches, or of
the

the Beauty of the woman: so that there are very Few, that in this case will marry a Brother's VVidow; especially among the *Dutch*, and *Italian* Jews; but they alwaies Release her.

4. To Release her, is called חליצה, *Chalitzah*, that is to say, *The Taking off the Shoe*: as it is described, in the aforementioned Chapter of *Deuteron*. where it is said, that if a man refuse to take his Brothers VVife, she is to take off his shoe, and to spit in his Face, in the Presence of the Elders. *Accedet mulier ad eum coram senioribus, & tollet calceamentum de pede ejus, spuétque in faciem illius, &c.* The manner of this Ceremonie, is thus: Three *Rabbines*, and Two other, who are to stand as Witnesses, are to go the Evening before, and appoint the place, where this businesse is to be done: which being agreed upon, they say: *In this place do we intend to morrow, God willing, to perform the Chalitza*: Then do they give notice to the VVoman, that she must Fast on the morrow, and not eat any thing, till This be done.

done. They also inform themselves by Other women, if the signes of VVomanhood do not manifestly appear upon her, whether she be of that Age, which is required, or not.

5. The next morning, when they come from the School, all the People gather together to the Place appointed: and there the *Rabbines*, and the Two *Witnesses*, placing themselves upon their Seats, the Kinsman comes before them, with his Right Foot Unshod, and Washed, and with some cloath wrapped about it: and the Kinswoman also cometh, being covered with a Mantle; and they both sit before the *Rabbines*. Then doth the *Senior Rabbine* gravely demand of them; *What businesse have you in this place?* Then the man answereth: *I am come to perform the Chalitza; and to Release this my Kinswoman.* Then saith he to the VVoman: *And will you, Mistris, be released?* She answereth, *Yes, Sir.* Then saith the *Rabbine* unto them, *Stand up then;* and so turning himself to the VVitnesses, he asketh

eth them, whether This be the Woman, and This Man her next Kinsman; and whether it be Ninety daies, since her husband died; and whether he had not any Children by Her; and many other the like Questions. After this, he tells the man, that if he will take his Kinswoman to wife, he shall do very well in it; and withal, exhorts him so to do: which the man utterly refusing: He then saith unto him: *Wilt thou Release her then?* he answereth, *Yes Sir.* After this he asketh them both, whether they have either of them made any Oath, or Protestation to this purpose; telling them, if they have so done, that they ought not to keep it, but should be absolved from it: but they deny, that they have done any such thing. Then do they set up a Plank or Board, against the wall, and they take a certain *Shoe*, which the *Rabbines* use to have, made for the same purpose, in such a manner, that it may be made wider, or Straighter, by certain buttons, and strings, fastened to it, as Occasion shall require. This shoe they

198 *The History of the present Jews*

they give to the *Kinsman*; and then doth the *Rabbine* ask them again, saying; *Are you still of the same mind you were?* and they answer him, *Yes. Let us proceed then to the Chalitza*, saith the *Rabbine*. And so taking heed that the man put it not on, upon the Left foot, instead of the Right: nor, that the *WVoman* use the Left Hand, instead of the Right, the Man putteth the said *Shoe* upon his foot: which when it is well fitted on to his foot, and tied with the aforesaid Strings, then doth He walk Four Paces forward, and so returneth to his place again: where leaning against the aforesaid Planks, or Board, and the *WVoman* being commanded to stand before him face to face, the *Rabbine* repeats those words out of the above named Chapter of *Deut. ver. 7. My Husbands Brother refuseth to raise up unto his Brother a name in Israel: he will not perform the duty of my Husbands Brother*: the *WVoman* saying it after him, *WVord for word*. Then doth He speak to the Man, who answereth him, as it followeth, *ver. 8. I like not*

to take her. Then doth the VWoman stoop down, and with her Right Hand untyeth, and taketh off the shoe from off the man's foot; and lifting it up on high, she throweth it against the Ground, before the place where the *Rabbines* sit; who presently command her to Spit in his face: then doth she spit upon Him: as it followeth, *ver. 9. Then shall his Brothers Wife come unto him in the Presence of the Elders, and loose his Shoe from off his foot, and Spit in his face: and the Rabbin* saying the words before Her, she goes on, and saith; *So shall it be done unto that man, that will not build up his Brothers house. And his name shall be called in Israel; The house of him that hath his Shoe loosed:* repeating these last words three times; and at every several time, all the People with a loud voyce answer, and call Him, *One that hath had his Shoe loosed.* Then doth the *Rabbin* tell the man that he is at Liberty now to marry when he please: and if he desire a Certificate from them, of this setting Free his Kinswoman, they presently give him

him one : and if there be found any *Writing*, or *Contract* about her Dowry, it is presently torn in pieces. And as the people depart, many of them use to pray, and say : *May it please the Lord, that the Daughters of Israel come not any more to such Acts as these.* All these Circumstances, and many other the like petty Ceremonies, which they use to observe in this case, are grounded upon the aforecited passage, *Deut. cap. 25.* as may appear to any, that mark well the place.

6. And for as much as, when the Case of this *Ibum* happeneth, a Woman cannot have her Dowry, nor marry again, without this *Release*, or being set at Liberty ; therefore do many of these Kinsmen, hold them off, and bear them in hand a long while, that so they may vex them, and get money of them for their *Release*. Many therefore, when they marry their Daughter to a man that hath Brothers, do get the Brothers to enter into Bond, that if need require, they will give her a *Release*. Others there are, that cause the Husband
to

to bind himself, that in case at any time he should be sick, if the Physicians conceive his sicknesse to be of any danger, he shall be bound to give his Wife a Bill of Divorce, that so she may be Dis-engaged from the next Kinsman.

CHAP. VIII.

Of their Circumcision.

WHen a Male Child is born to any one, his friends come to him, and make merry with him, wishing him much joy in it. Some of them use to set up certain Scrolls, or Billets, in the four quarters of the Chamber, where the woman lies in, with these Four Words written in Hebrew: **אדם חוה יצא לילית** *Adam, Chavah: Chutz Lilith:* that is to say: *Adam, Eve: Out Lilith.* And they also write the Names of Three Angels: conceiving this to be a means of defending the

the Child from the Strix, or Night-Witch. But they that please, may chuse whether they will do this, or not; it being grounded upon no Precept at all, but looks rather like an Act of Vanity and Superstition.

2. Upon the Eight day they are bound to circumcise the Child, according to the Command given to *Abraham, Gen. cap. 17. Infans octo dierum circumcidetur in vobis, &c.* He that is eight daies old shall be circumcised among you: which is also reiterated, *Levit. cap. 12. Et die octava circumcidetur infantulum, &c.* And in the eight day, the flesh of his foreskin shall be circumcised. This may not be done before the Eight day: and in case the Child should be sick, or very weak, it may be deferred longer, till such time as he shall be in health, and able to endure it.

3. The Night before the Day of Circumcision they call *The Watching-Night*: because that all the People of the house watch all that Night, to guard the young Infant: and in the Evening the Friends of

of the Father of the Child go to visit him; as the women likewise do to the Mother; and there they spend that Evening in Feasting and Mirth.

4. They are to be provided beforehand of a *God-father*, who is to hold the Infant in his armes, while it is circumcised; and also of a *God-mother*, who is to carry it from the House to the School, and to bring it home again; which for the most part use to be some Man and his Wife, of the Parents Kindred. They also use to make choice of a *Circumciser*, which they call מוהל, *Mohel*; which may be whomsoever they please, so he be but an Expert, skilfull man at the businesse: and they account it to be the most meritorious thing that can be, to be a *Circumciser*. And if by chance the Father of the Infant be one of These, he then circumciseth his own Child himself.

5. On the morrow morning there are Two Seats made ready in the School, or if they please, at Home, where they sometimes use to circumcise them: These

Q

Seats

Seats are covered with Cushions of silk ; and are provided, the one for the *God-father* to sit upon , while he holdeth the Child to be circumcised : the other , as some say, for the Prophet *Elijah* , whom they believe to be alwaies Invisibly present at All *Circumcisions* ; as having been very jealous for the Observation of the Covenant of *Israel* : as it is written, *Reg. 3. cap. 19. ver. 14. And he said : I have been very Jealous for the Lord God of Hosts, because the Children of Israel have forsaken thy covenant, &c.* At this time there useth to be a great Congregation of People together ; and then comes the *Circumciser*, with a Charger in his hand, wherein are the Instruments, and other Necessaries for the present Businesse ; as Namely, a Razor, Restrington Powders, with little clouts dipt in Oyl of Roses ; and some also use to provide ready a dish full of Sand, to put the foreskin into , when it is cut off : then do they begin a certain Hymne, till such time as the *God-mother*, accompanied with a Train of women, bringeth

bringeth the Child in her arms: where the Godfather meeteth her at the School door, and receiveth it of her: then do all the People present cry aloud, *ברוך הבא*, *Barchu haba*, *Benedictus qui venit*: *Blessed be he that cometh.*

6. The God-father sitteth upon the seat, provided for him; and so taking the child in his arms, and fitly placing him upon his knees, the *Circumciser* unswathes him; and some use to have silver Pincers, with which they take up, as much as they mean to cut of the foreskin. Then doth he take his Razor, and saith: *Blessed be thou O Lord, &c. who hast commanded Circumcision*: then doth he cut off that Thicker skin of the *Prepuce*; and afterwards with his Thumb Nail he rends in pieces that other Thinner skin that remaineth. In the mean while the Father of the Infant giveth Thanks unto Almighty God, for giving them this Precept of Circumcision; and the people that are present forthwith preface unto him, that this will be much Advantagious to his Marriage: in

the mean time, the *Circumciser* going on in his businesse, with his mouth sucketh the Blood, which abundantly floweth from the wound, doing thus two or three times, and so spitteth it forth into a Bowl of wine. Then doth he clap upon the wound some *Sanguis Draconis*, Powder of Corall, and other Restraining things; wrapping it about with plaisters of Oyl of Roses; and so binding it up close, the Child is swathed again.

7. Then doth he take a Bowl of wine in his hand, and blessing it, he saith another *Benediction* also upon the child, and so giveth him his Name, that the Father will have him called by; adding withall those words out of *Ezekiel*, cap. 16. ver. 6. *Et dixi tibi, cum esses in sanguine tuo, Vive, &c. I said unto thee, when thou wast in thy Blood, Live:* and having so said, he taketh of the wine, into which he had spit the Blood of the Infant, and besprinkleth the face of the Child. After this, they say over the whole 128. Psalm. *Beati omnes qui timent Dominum, &c. Blessed are all they*

they that fear the Lord, and walk in his ways, &c. which being ended, the God-father delivers the child again to the God-mother, to carry it home to the Mother : and then do all the People depart ; and taking leave of the Father of the child, they wish that He may live to see his Marriage, as he hath now seen his Circumcision.

8. After this, the *Circumciser* sendeth a Present of Smeets-meats, or the like, to the woman that lyeth in ; and so doth the God-father also, and the God-mother, and all their Kindred, and Acquaintance : and if the Parents of the Child chance to be Poor People, they then send them Money, or what else they think best.

9. At noon the Father maketh a Collation, or Feast, for the *Circumciser*, and the God-father, and God-mother, and the rest of his Kindred, and Friends, according as the ability of the person is : and when they have dined, there is added to the *Benediction* a certain Prayer for the Child, that he may become Great and Prosperous, and one that feareth God.

10. The Child useth to have his wound healed in a short space, and it is never above 24. hours in healing : and therefore some use, the third day after the Circumcision, to send to their Friends, and Kindred, some Present of Sweet-meats, or the like, in token of joy.

11. When a Girle is born, there is no Ceremony used at all about her ; saving that at the Beginnig of the Moneth, when the Mother of it is now up, and goeth to the School, the *Cazan*, or Chaunter, saith a Benediction over the child, and putteth a Name upon it, such as the Father pleaseth. It is the Custome in *Germany*, that the *Cazan* goeth home to the Parents house, and lifting up the childs Cradle on high, he Blesseth it, and so giveth it the Name. If an Infant chance to die before the Eight day, and Uncircumcised, some use to circumcise it at the Grave, with a *Reed*.

CHAP. IX.

Of the Redemption of their First-born.

IF a Mother bring forth at first a Male child, that is to say, if she never had any child before, although the Father might have had, or hath other Sons besides this; this First-born Male-Child falleth to the Priest: as hath been touched formerly, *Par. 1. cap. 12.* and as it is specified, *Exod. cap. 13. Sanctifica mihi omne primogenitum, &c. Sanctifie unto me all the First-born, &c.* and again, *Omne autem primogenitum hominis, &c. All the First-born of Man amongst thy Children shalt thou redeem.*

2. This Redemption is performed after this manner: Thirty daies being expired, after the Birth of the Child, they call a Priest unto them, that is to say, one

that is descended of the stock of *Aaron*, whom the Father of the child pleaseth: and so, many people being gathered together at the time appointed, the Father of the child bringeth before the Priest in a Bowl, or Basin, a good quantity of Gold and Silver; and then they give him the child into his arms. The Priest then calling the Mother of it before him, saith unto her: *Mistress, is this your Son?* She answereth, *Yes*: then replieth He, *Have you never had any Child before, either Male, or Female, or have Aborted, or Miscarried any way?* She saith unto him, *No*. Then doth the Priest say, *This Child is mine, as being the First-born*: then turning himself toward the Father, he asketh him, whether he will redeem it, or not? who answereth him, saying: *See, here is Gold, and Silver; take your own price*: then saith the Priest unto him, *You will redeem it then?* the Father answereth, *I will redeem it. It shall be so then*; saith the Priest; and so turning about to the people assembled, he saith with a loud voice: *This Child is mine*

mine, as being the First-born : as it is written, Num. cap. 18. ver. 16. *And those that are to be redeemed, from a Month old shalt thou redeem, according to thine Estimation, for the Money of five Shekels, &c. I therefore take this in Exchange, &c.* and so he taketh the sum of two French Crowns, or thereabout, as he thinks good, and then delivers the child to his Father and Mother again : And this day they make a Feasting day.

3. If either the Father, or the Mother of the child, be descended from the stock either of the *Priests*, or of the *Levites*, they shall not need then to redeem it.

CHAP.

CHAP. X.

Of the manner of their Education of their Children, and bringing them up in Learning.

WHen a Child hath now learnt to speak well, his Father putteth him forth to School to learn to read; and afterwards he is taught to render the Bible, in the Language of the Country, where he lives: and thus he is Initiated, and entered into points of Learning, without any *Grammatical* way, which they call *Dichduch*. And if he have any mind to it, when he is come to be about ten years of Age, he then sets him to learn his *Grammar*. But now, in these daies, there are very few, throughout the Whole Nation of the Jews, that take so much care, about the Education of their Children, as to make them so Learned: and, for the most part, they

they use to read, speak, write, and compose, whatsoever businesses they have to do, meerly out of Practise, and use; and especially the *Dutch*.

2. After this, they begin to read some Expositions upon the Bible, as, for example, *Rabbe Salomon*, and the like: and also certain Compendious Authors, who treat of Morality, and the Rules of Vertuous Life; as namely, *Rabbenne Moseh*, and others of the same kind: all which books being printed, and written without Pricks, which are instead of Vowels; and the Phrase of these books also being very different from that of the Scripture of the Bible, and therefore not to be learnt, without much pains, and practise; it rendreth the reading of these Books, the much more difficult.

3. Notwithstanding, some among them, that are more quick-witted, and of better Parts then ordinary, go on, from these books, to the *Misnah*, and to study the *Talmud*: which they account for the Ground-work of all Knowledge, and the best

best study they can betake themselves too: for, very few of them apply themselves to the study of any other Sciences: as hath been said before, *Part. 2. Cap. 2.*

4. When a Son is now come to be Thirteen years, and a day old, he is then accounted a *Man*, and becomes bound to the Observation of All the *Precepts of the Law*: and therefore he is now called, **בַּר מִצְוָה**, *Bar mitzvah*, that is to say, *Filius Mandati*, a Son of the Commandment: although some call him **בַּר דִּמְנִין**, *Bar de minian*; that is to say, one that is of age to do any businessse, and may make One, in the number of the *Ten*, that are required to be present at any of their Publick Acts of Devotion. And whatever Contracts he makes, they are of force; and if he were formerly under *Tutors*, he is now Freed from their Jurisdiction over him: and, in a word, both in Spirituall, and Temporal Affaires, he is Absolute Lord and Master of Himself.

5. A Girl, when she is come to the age of 12. yeares and a half, is called a Woman.

CHAP. XI.

*Of the Honour they account due to their
Parents, Tutors, Rabbines,
and Ancient per-
sons.*

THe Obligation is great, that they hold a Son hath, to honour his Father and Mother: observing the Command, given *Exod. cap. 20. Honora patrem tuum, & Matrem tuam: Honour thy Father, and thy Mother, &c.* And the Particulars of this Duty are at large set down by the *Rabbines*; who affirms, that we must honour them, not onely while they are Living, but when they are Dead also.

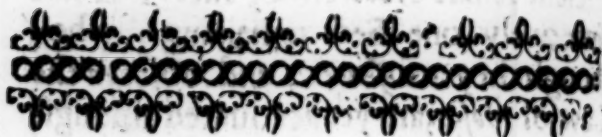
2. They

2. They also instruct Fathers, how they ought to carry themselves towards their Sons; and especially when they now begin to be of years: that so they give them not Occasion to despise them.

3. They conclude also, from the afore-said passage in *Exodus*, That every man is bound to honour his Elder Brother, and his Step-mother also: and for his Master, or Tutor, who hath instructed him in the Principles of Religion, they account him worthy of more respect, and observance, then his Father that begot him: for, they say, that He hath given him onely his Being; but the other, his well-being. After these, they have respect to all Religions, and Learned Persons, doing them all honour, both in their words, and actions. They also reverence all ancient persons; as they are commanded to do, *Levit. cap. 19.* And the *Rabbines* say, that Honour is likewise due to any Ancient person whatsoever, or of what Nation, or Religion so ever; as being one, that hath a long while been

been a *Citizen of the World*, and hath seen many Occurrences, and consequently must have much Knowledge, and Experience, in things of this World: as it is written, *Job, cap. 12. In antiquis est sapientia, & in multo tempore prudentia: With the Ancient is Wisedome, and in Length of Daies Understanding.*

PART.



PART V.

CHAP. I.

Of the Jewish Hereticks; and particularly of the Karraim.



Here were, toward the later end of the second Temple standing, divers Sects of *Hereticks* among the Jewes: of which we shall not here discourse, it being besides our purpose in hand, to give an Account, in this place, of any thing, save the present condition of things amongst them. And therefore the Reader is to take notice, that of all the ancient

ancient Kinds of *Hereticks*, there is at this time onely one Sect remaining; who, though they are *Jewes*, and observe the Law of *Moses*, are yet accounted amongst the rest of that Nation as *Hereticks*; and are commonly called קראים, *Karaim*: which Name is derived from קרא, *Karah*, *Legere*, to Read; whence מִקְרָא, *Mikrah*, *Lectura*, *Scil. Sacra*: that is to say, the Holy Scripture, or Writings: because these men keep themselves so strictly to the bare Text of the Bible, as that they hold, that we ought onely to observe the *Pentateuch*, as it lies in the bare Letter: neither do they admit, or will they hear of any Interpretation, Glosse, or Exposition of the *Rabbines* whatsoever.

2. These are questionlesse some of the old stock of the *Sadduces*, though somewhat Reformed; because they follow their Doctrine, in rejecting all things, save onely the Literall sense of the Scripture: Onely, whereas the *Sadduces* denied the *Immortality of the Soul*, and so consequently both *Hell*, and *Paradise*, and *Purgatory*,

and the *Resurrection* of the Dead, and the like these men therefore considering, that in holding these Opinions, they should stand at a distance with all the Religions in the World besides; seeing that, not onely the *Jews*, but also all other Religions generally acknowledge. This Truth, they have taken it into their Belief: as they have also admitted of some of the most Ancient Traditions; that so, by this their compliance, they might render themselves not so odious even to their own Nation of the *Jews*; under which Name they also passe; although it is most certain, that they are, in truth, descended from, and really are *Sadduces*.

3. There are many of them in *Constantinople*, in *Cairo*, and in other Parts of the East; as likewise in *Russia*, where they live, according to their own Rules, having *Synagogues*, and certain *Rites* of their own; but under the name of *Hebrews*, or *Jews*: and, which is more, they pretend themselves to be the onely, True Observers of the *Mosaicall Law*.

4. In all places wheresoever they live, they are beyond measure hated by the rest of the *Jews*, whom these men, by way of Reproach, call רבבנים *Rabbanim*, that is to say, *Observers of the Rabbins*. And the Hatred they bear to these men is so great, as that they will not contract any alliance with them, nor willingly have any manner of conversation with them at all; as conceiving them to be מומרים *Mummarim*, that is to say, *Bastards*: because that in the businesse of their *Marriages*, and *Divorces*, and in the *Purification* of their *Menstruous* women, they do not observe the Ordinances of the *Rabbins*: And, which is more then all this, if any one of These men should be converted, and desire to be admitted into the number of the *Rabbanim*, that is to say, of the *Other Jews*, they would not by any means accept of him.

CHAP. II.

Of the manner of being made a Jew.

IF any have a mind to be made a *Jew*, he must first be examined strictly, by *Three Rabbins*, or other Persons in Authority, what it is, that hath moved him to take up this Resolution; and, particularly, he is to give an account, whether it be any *Worldly End*, or no: and this they must be satisfied in, before he can be received. After this, they in very serious manner give him to understand, that the *Mosaicall Law* is a most strict, and severe Law; and that the Jewish Nation is, at present, in a very Low, and Abject Condition, and the Generall Scorn of Mankind: and therefore they give him the most Earnest Exhortations that they can, that he would continue in the state he now is in.

2. It; after this their strict Examination, and their Earnest dehorting him from his purpose, he still continue stedfast in it; they then take, and Circumcise him: and, as soon as He is well of his Sore, He is to wash himself all over in water: and this is to be done, in the presence of the Three *Rabbins*, or other Persons in Authoritie before specified: and so, from thenceforth, he becomes as a *Naturall Jew*.

CHAP. III.

*Of their Opinion, concerning all manner
of Magick, Divination, and
Augury.*

They account it a very great sin, to give any Credit to, or have any Faith in any Kind of *Divination* whatsoever, or to *Judiciary Astrology*, *Geomancy*, *Chiromancy*, or to any *Fortune-tellers*, or the like.

2. Much more do they abhor the Practice

Price of any Necromancy, or receiving Answers from the Dead, *Magick, Witchcraft, Conjurat^{ion} of Devils, or of Angels*, and the like: all which particulars are expressed, *Deut. cap. 18. Nec inveniatur in te, &c.* There shall not be found among you any one that maketh his Son, or his Daughter, to passe through the fire, or that useth Divination, or an Observer of Times, or an Inchanter, or a Witch, or a Charmer, or a Consult^{er} with Familiar Spirits, or a Wizard, or a Necromancer, &c.

3. It is unlawfull for them to cut their Flesh, or to make any Figures in it with Ink, or any other Colour: as it is commanded them, *Leviticap. 19. ver. 28. Neque figuras aliquas, aut Stigmata facietis vobis, &c.* Ye shall not make any Cuttings in your Flesh, for the Dead, nor print any Marks upon you, &c.

4. Many other things are forbidden them by the *Rabbins*, which were superstitiously used to be put in Practice by the Idolatrous *Amorites*, which they call,

דרכי האמרי, *Darche Aemori* : that is
to say, *The ways of the Ammorites.*

CHAP. IV.

Of their Slaves.

THere were many Particular Circumstances to be observed, concerning the *Slaves*, which a Jew should chance to have; whether it were an *Hebrew Slave*, or a *Canaanitish*: but now if any among the *Eastern*, or *Barbary* *Jews* chance to buy any *Slaves*, they keep them such; and either make use of them Themselves, or else sell them away to others; according as the Custom of that Particular place is, where they inhabit. And, in case a *Slave* should desire to be made a Jew, they circumcise him, and wash him all over in water, and so make him Free.

CHAP. V.

What Precepts the Jewish Women are bound to observe.

THE Jewish Women are prohibited all things, whatsoever the men are, by virtue of the *Negative Precepts*: but as concerning the *Affirmative*, the *Rabbins* have determined, that the women are not bound to the Observance of any of all those, that have any Prefixt Time upon them: and the Reason they give of this, is, the Weaknesse, and Imbecility of their Sexe; and also the Obedience they owe to their Husbands, and the Necessity of their being employed in this Duty, of doing them service.

2. And therefore there are onely *Three Precepts*, which they are particularly enjoined to observe. The first is, to keep themselves with all diligence from their Husbands company, during the
time

time of their Monethly Flux, till they are in a condition to wash themselves: as hath formerly been said, *Par. 4. cap. 5.* The second is, to take forth a Cake out of their dough, when they make any bread: which cake was heretofore to be given to the Priest, as an Offering; as hath been said, *Par. 2. Cap. 7.* The third, and last, is, to set up a Light in the house every Friday night, on the Eve of the Sabbath: as hath been declared formerly, *Par. 3. Cap. 1.*

3 Notwithstanding there are many women among them, that are much more devout, and pious, then the men; and who not onely endeavour to bring up their children in all manner of Vertuous Education; but are a means also of restraining their husbands from their Vitious Courses, they would otherwise take, and of inclining them to a more Godly way of Life.

CHAP.

CHAP. VI.

*Of their manner of Confessing their sins,
and doing Penance.*

They observe no other manner of making *Confession* of their sins, save only in their prayers to God: and they have a certain Form of *Confession* composed Alphabetically, which they call *וידוי*, *Vidui*: which proceeding in order of the Letters, comprehendeth, under every particular Letter, some one of the most principal sins, which men usually commit. But, those that can do so, are wont to specify the particular sin of such, or such a kind, which they remember they have committed.

2. This *Confession* they use to say every Monday, and Thursday, and every Fast-day, repeating it over many times, particularly at the Fast of *Expiation*, as hath been shewed, *Par. 3. Cap. 6.* and in all cases

cases of sicknesses, or of eminent danger: and there are some, that use to say it, every morning, when they rise, and every night when they go to bed.

3. The ordinary daies, appointed for the doing of *Penance*, are from the first of *Elul*, to the aforementioned day of *Expiation*: but most people begin it, at the beginning of the year, and so continue it till the time aforesaid: and indeed, any time is convenient enough for this business, if a man find any thing to lie heaue upon his conscience. If he be an illiterate man, he hath Recourse to some *Rabbin*, whose Counsel he desires in the business: but if he be a man of any Learning, he may then examine the Writings of the *Rabbins*, where he shall find some kind of Directions deliuered, for the proportioning his *Penance*, to the quality, and greatness of his sins; whether he mean to exercise himself either in *Fasting*, *Whipping*, *Abstinence*, *Alms-giving*, *Prayer*, *Works of Charity*, or the like; as he shall conceive to be most suitable, and proper to the sin he hath committed.

CHAP.

CHAP. VII.

Of their Sick, and Dead.

They hold it for a very Great Work of Pietie, to *Visit the Sick*, and to lend them all manner of Assistance that Possibly they can, and as the Necessity of the Person shall require.

2. When any one thinketh he shall die, he then desireth, that Ten, or more Persons may be called unto him; among which, there is to be one *Rabbine*: yet sometimes they do not desire to have so great a Company called. When they are all met together, that are sent for, the sick Man begins then to say that *Generall Confession* before spoken of, in the hearing of these persons; and after this, he maketh a Prayer to God, beseeching Him to restore him to his former health: or if it be His pleasure to deal otherwise with him, and to take him out of this World, he then

then beseecheth Him, that He would be merciful unto his Soul, and take it into His Protection; intreating withall, that this Bodily Death may serve as an Expiation of all his sins. If he have any desire to confer Privately with the *Rabbine*, or to ask his Counsel about any thing, or commit any Secret to his trust, he hath liberty so to do: Then doth he ask Pardon of God, and of all men, whomsoever he hath at any time offended; and he himself also pardons all his Enemies, and all those, that have ever offended, or injured Him. And if he be the Father of a Family, and have Children, he calleth them to his Bed-side, and so giveth them his Blessing: or if He himself have either a Father, or Mother living; he then desireth Their Blessing. After all this is done, if he be a Person of Estate, and hath any thing to dispose of by *Will*, and *Testament*, he causeth one to be made; and so distributeth his Goods among his Friends, and Kindred; as he thinks best.

desire that there may be Publick Prayers
said for them in the School by the whole
Congregation : and they also at the same
time change their Names, and cause
themselves to be called by New, in token
of Changing their manner of Life, if it
should please God to restore them : and
they promise also to give Almes to the
School, and to the Poor.

4. When the Sick man is now at the
point of Death, and that he perceiveth he
cannot live long : he is not then to be left
alone, without some company by him ;
and there is some one to be by his beds
side, Night and Day : and they account
it a very great Blessing to be present at
the Departure of a Dying person ; espe-
cially if it were a man of Learning, and
an Honest man : observing that Passage,
*Psal. 49. Non videbis interitum, cum vide-
rit sapientes morientes, &c.* and he that is
present, at the Departure of any Dying
person, is to rent his cloathes in some part,
or other ; according to an Ancient Cu-
stome they have.

5. They

They have a Custom, when any one dies out of a house, the people of that house, and all the Neighbours also of the same place, or Village, throw away all the Water, that they have in their houses: it being conceived, that this they were Anciently wont to do, to give notice, that there was a Dead Person in that place, or Village.

CHAP. VIII.

*Of their manner of Ordering their Dead,
and Burying them.*

WHen the Breath is now gone out of the Body, they take and lay the Corpse upon the ground, wrapping it about with a sheet, and covering the face; and so having placed the Feet of it toward the Chamber dore, they set up, at the Head, a Wax Light, placed in an Earthen Pitcher, or Vessel, full of Ashes.

Then

2. Then, do they presently prepare to shift the Corpse, & put it in Clean Linnen; and therefore they call in some friend to assist them in the businesse; and most women esteem it a very Charitable Work, to help in such a Case. Then do they Wash the Dead body with warm water, with Camomil, and Dried Roses in it: and having so done, they put a clean shirt upon his back, and other shifting garments; & many use also to put upon him a long Linnen garment; and over all, his *Taleth*, or Square Vestment, with the four *Pendants* annexed to it; and lastly, a white Night-cap upon his head. Having thus apparelled him, they then take measure of his body, and make a Coffin for him accordingly: and putting into it a sheet, or other white Linnen, they lay him in it, and cover him all over with the same. If the Person Deceased were a man of Note, they then usually make his Coffin sharp-pointed: and if he were a *Rabbine*, they use to lay many Books upon his *Coffin*; which having covered all over with Black

Black, they forthwith carry it out of the house: and as soon as ever they are gone with him, One of the people of the house, that staies behind at home, takes a Broom, and sweeps all the house after them, even to the very dore.

3. When any one is to be buried, all the Jews of that place meet together, and accompany the Corpse to the grave. And forasmuch as they account it a very Meritorious Work, to attend any of their Dead Brethren, and bear him to his Grave; you shall therefore have them endeavouring, every one of them, to put his shoulder under the Coffin: and thus, taking their Turnes all of them, One after another, they bring him to his Grave. In some places they use to carry Lighted Torches, after the Hearse, and to sing certain Hymnes of Lamentation: but in other places they use it not. And as the Corps is carryed to the Grave, the Kindred of the Deceased person follow after it, making expressions of Lamentation, and Mourning.

S

And

4. And in this manner is he brought to the place of *Burial*, which useth to be in some field, appointed onely for the same purpose : which *Burial-place* they call בית החיים, *Beth hachaiym*, that is to say, *The house of the Living* : calling the *Dead* here, by the name of the *Living*, in respect of the *Soul*, which never dies: when they have now set down the *Corps*, if he were a *Person of Note*, or *Quality*, they use to have one that makes a certain *Funerall Oration*, in *Praise* of the *Party deceased*: and after this, they say a certain *Prayer*, that begins with those words out of *Dent. cap. 32. ver. 4. Dei perfecta sunt opera*, &c. *He is the Rock; his Work is perfect: for, all his waies are judgment*, &c. which *Prayer* they call צרוק הרין, *Tzidduck, haddin*, that is to say, *Just Judgment*. And so, laying a little bag of *Earth* under his head, and nailing up the *Coffin*, he is carried to the *Grave*, which useth to be, a pit dug up, according to the length of the *Corps*: and they take what care they can, to lay him as near the rest of his dead kindred

dred, as may be. In some places they have a Custome, that, as soon as the Coffin is set down near the Grave, if it be a man that is dead, Ten persons are to go round about the Coffin seven times, saying a certain Prayer for the Soul of their Deceased Brother : but this is not used in all places. This being done, the nearest Kinsman is to rent his cloathes a little; and so letting the coffin down into the Grave, they cover it with earth, every one of them casting a shovel-full, or a handful of earth upon it, till it is wholly cover'd over.

5. It is a sin for any of them, either men, or women, to scratch themselves, or tear their flesh, or to pull their hair off, in their mourning, or lamenting for the Dead, as well while the Corps is present, as after it is buried : observing the Text of Scripture, *Deut. cap. 14. ver. 2. Ye shall not cut your selves, nor make any ba'dnesse between your eyes, for the Dead.*

6. As they return from the Grave, every one of them plucks up grasse from off the ground, twice, or thrice, and casts it over

238 *The History of the present Jews*

his head behind him, saying withall those words of the Psalmist, *Psal. 92. ver. 16. Et Florebunt de civitate sicut fœnum terra, &c.* And they of the city shall flourish like grasse of the earth : and this they do , to signifie their hopes of the Resurrection of the Dead. After this, they wash their hands, and sit down, and rise up from their places again, nine times, saying withall the 91. *Psal. Qui habitat in adjutorio Altissimi, &c.* He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty : And having done all this, they return home to their houses. And this is the most usuall manner of *Burying the Dead* in most places ; although there may be, here and there, some little diversity found, as the Customes of the severall countries, and places are.

CHAP.

CHAP. IX.

*Of their Mourning, Praying for, and
Commemorating of the
Dead.*

THe nearest *Kindred* of the Party deceased, that is to say, the *Father, Mother, Sons, Husband, Wife, Brothers, and Sisters*, when they are returned to their house, sit down all together upon the ground, without shoes upon their feet; any then is there sent them in, from their Friends, *Wine, and Bread, and Hard Eggs*; and so they eat, and drink : according to that which is written, *Prov. cap. 31. Date Sicherna morientibus, &c. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more* : one of them first saying the Ordinary Benediction, which is used to be said at meat ; adding withall, certain

consolatory speeches , and comfortable Sentences. In the Eastern parts, and many other places, their kindred, and friends, use to send in, to the *Mourners*, every Evening, and Morning, during the whole seven daies of *Mourning*, Dishes of Meat , and good chear , and go in and feast with them, and comfort them up.

2. The Bed, whereon the sick person died , as soon as ever he is carried out of the house, they take and rowl up together doubling up the coverlet also, and laying it all in a heap together, upon the same Bedstead : and, close by the Beds head, they set up a Lamp of Oyl , which is to burn continually, during the whole seven daies following. They also set a Bason of Water, and a clean Towel, near the Bed's head.

3. Those that are nearest of Kin to the deceased, as hath formerly been said, are to continue in the house seven daies together, sitting upon the ground all the day long, and eating their meat in the same posture. Onely, upon the Sabbath, they go

to the School, being accompanied by other of their friends, upon which day also they are more visited, and comforted by them, then upon any other. During the time of these seven daies of *Mourning*, they may not do any manner of work, or businesse; neither may the husband lie with his wife. And every Evening and Morning during the said seven daies, there are to meet Ten persons together at the house of *Mourning*, to say the usual Prayers by the *Mourners*, who are not, during this time, to go out of the house, (save only on the Sabbath) and some use to adde, after the ordinary Prayers, the 49. Psalm, *Audite hac omnes gentes, &c. Hear this all ye people, give ear all ye inhabitants of the world, &c.* and they also pray for the Soul of the party deceased.

4. All Mourners apparel themselves in black; but they do this, following the use of the Countries where they inhabit, and not from any *Precept*.

5. When the seven daies of *Mourning* are now ended, they go abroad; and many

use to set up Lights in the School, and have Speeches made, and promise to give Alms for the Soul of their *Dead* Friend: And this they also do, at the Moneth's, and at the years end; and if he were a *Rab-bine* that is dead, or a person of quality, they then have Sermons, and Funeral O-rations, which they call *הספד*, *Hessed*, made for him.

6. They have a Custome, that the Son useth alwaies to say in the School, for his Father and Mother, that Prayer which they call the *Cadisch*, every Evening and Morning, for the space of eleven Moneths together; and this he does, for the Soul of his Deceased Father, or Mother. And some use to Fast every Year, upon that day that their Father, or Mother died.

7. In many places they lay a Marble stone, upon their graves, writing *Epitaphs* upon them of divers kinds, some in *Prose*, and some in Verse: expressing the name of the person that lies buried there; and recounting withall his Praises, together with the Day, Moneth, and Year, of his Decease,

CHAP. X.

Of their Paradise, Hell, and Purgatory.

T Here are some that have written, that for the space of Three daies together, after a Dead body is buried, it is tormented by a certain Angel, or Spirit; the Soul returning again to the body, that so it may become sensible of these Torments: and this they call, רבוט הקבר, *Chibut hakeber, Percussio Sepulchri*: and this is believed too, by the simpler sort of people.

2. They hold, that there is a place, which they call, *Paradise*, for the Souls of *Good men*: and this they call, גן עדן, *Gan Heden*: where the Soules of the *Blessed* enjoy the *Beatifical Vision*: and also, a *Hell*, which they call גיהנם, *Gehinam*, for the *Wicked*, where their Soules are Tormented with Fire, and other sorts of Punishments:

ments: But they are of opinion, that some are condemned to Perpetual Torments in this place, and shall never be released from hence: but, that some are to continue here, only till a certain time prefixed. And this is that they call *Purgatory*; being not distinguished, in respect of Place, but of continuance of Time.

3. They believe also, that no Jew that is not guilty of *Hereſie*, or of some certain other of the like Crimes, specified by the *Rabbines*, doth stay in *Purgatory*, above a Twelve-moneth: and they conceive that the greatest part of those that die, are of this Rank, and Number; and that there are very few of them, that, for those aforementioned sins, are condemned to everlasting Torments in *Hell*.

CHAP. XI.

*Of their Belief of the Transmigration of
Soules, the Resurrection, and day
of Judgment.*

THere are many among the Jews, that are of that *Pythagorical Opinion*, of the *Transmigration of souls*, and its passing from one Body, into Another, believing, that after a man is departed, his soul returns again into the World, and informs other bodies : and this they call גלגול, *Ghilgul*, that is to say, *Revolution*; a *Revolution*, or coming about in a Circle. And to confirm this their opinion, they bring many passages of Scripture; and particularly out of *Ecclesiastes*, and *Job* : but there are very many also of them, that do not believe this; it being no Article of their *Creed*, that so, he that believes it not, should be accounted an *Heretick*.

2. The

2. The *Resurrection of the Dead* is indeed one of the *Thirteen Articles* of their *Belief*, (as we shall presently shew) which all are bound to believe : and therefore they expect, that at the end of the World, all the *Dead* shall be raised up to Life again, and that God shall judge, both the *Soules*, and *Bodies* ; as it is written, *Dan. cap. 12. ver. 2. Et multi de his qui dormiunt in terra, &c. And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.*

CHAP. XII.

Of the Thirteen Articles of their Faith.

Seing that we have now gone through all the *Particular Rites*, and *Customes* of the *Jews*, and have shewed their whole *Manner of Life*, we shall here in the Last place give the Reader

der a view of the Thirteen Articles of their *Belief*, as it is delivered by *Rabbi Moses Egyptius*, in his Exposition upon the *Mischna, in Sanedrin, cap. Helech*: which *Articles* are generally believed by All of them, without any Contradiction. And they are These.

I. I believe that there is one God, the Creator of all things; the First Cause of of all Beings, who can subsist of himself, without the whole World; but that Nothing can, without Him.

II. I believe that this God, the Creator, is One, Indivisible, and of a Unity, different from all other Unities.

III. I believe that He is Incorporall, and that no Corporall Quality can possibly be imagined to be in Him.

IV. I believe that He was, from all Eternity; and that all other things, besides Him, had a Beginning at some time.

V. I believe that He onely is to be worshipped, and served; and that we ought not to worship, or serve any other, either as Mediators, or Intercessours.

V I. I believe that there have formerly been, and may yet be Men, so disposed, as to be fit to receive Divine Influence; such as the *Prophets* were.

V II. I believe that *Moses* was the Greatest Prophet, that ever hath been; and that He was indued with a Different, and Higher Degree of Prophecy, than any other.

V III. I believe that the Law, which was given by *Moses*, was wholly Dictated by God; and that *Moses* put not one syllable in, of Himself; and so likewise, that That which we have by Tradition, by way of Explication of the Precepts of that Other, hath all of it proceeded from the Mouth of God, delivering it to *Moses*.

I X. I believe that this Law is Immutable, and that nothing is to be added to, or taken from It.

X. I believe that God hath knowledge of, and observeth all Humane Actions.

X I. I believe that this God rewardeth those that keep his Law; and punisheth those, that are Transgressors of it; and also,

so, that the Greatest Reward is to be expected, in the World to come ; and, that the Greatest Punishment, is the Damnation of a Man's Soul.

I I. I believe that the *Messias* is yet to come ; who is to be Greater then any King, that hath ever been throughout the wole World : who, though he be long in coming, yet we ought not to doubt, but tht he will come at last ; neither may we p:fixe a time for his coming, or endeavour to collect, when it shall be, out of the Sriptures : Believing withall, that there nver more ought to be any King in *Isrl*, that is not of the Stock of *David*, and *Solomon*.

K I I I. I believe that God will raise te Dead to Life again.

These are the Fundamentall points of teir *Belief* : with which I shall conclude tis my History of the whole Manner of *life*, and Points of *Faith*, of the *Jewes*.



